4.28.30

LIBRARY OF THE THEOLOGICAL SEMINARY

PRINCETON, N. J.

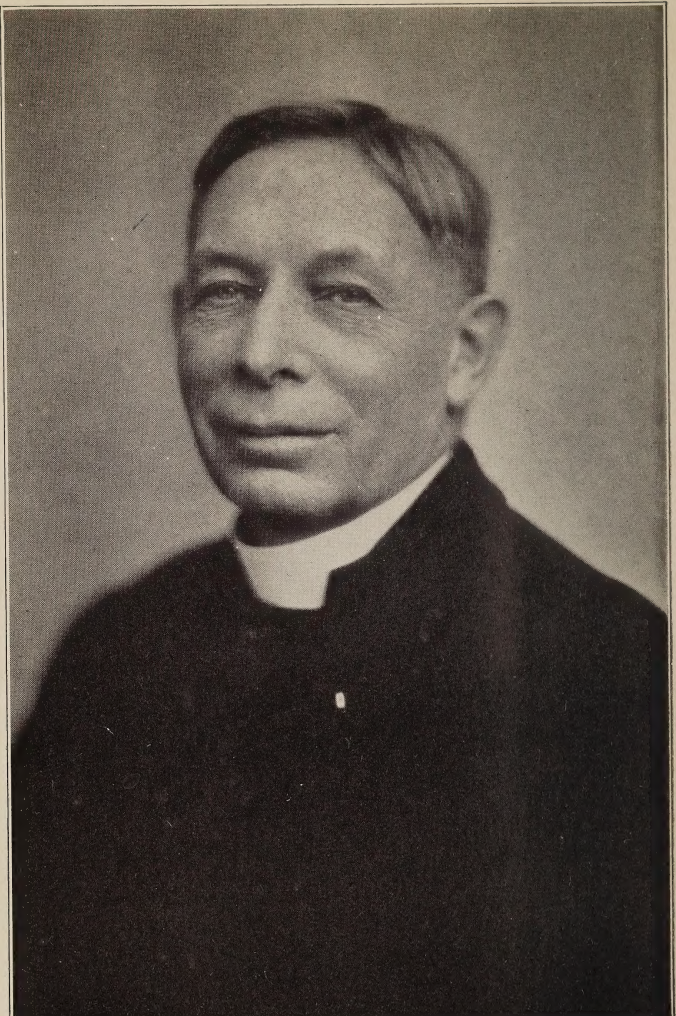
PRESENTED BY

The Duff Trust

BV 2063 .B7
Brent, Charles Henry, 1862-
1929.
The commonwealth

THE COMMONWEALTH

ITS FOUNDATIONS AND PILLARS



Photograph by Howard D. Beach, Buffalo

THE RIGHT REVEREND CHARLES HENRY BRENT
1862–1929

THE COMMONWEALTH
ITS FOUNDATIONS AND PILLARS

LIBRARY OF PRINCETON
APR 26 1930
THEOLOGICAL SEMINARY

BY

CHARLES HENRY BRENT,
D.D., S.T.D., LL.D.

Late Bishop of Western New York
Sometime Bishop of the Missionary District of the Philippine Islands
Duff Lecturer, Edinburgh, Aberdeen and Glasgow, 1921

D. APPLETON AND COMPANY
NEW YORK ❧ MCMXXX ❧ LONDON

COPYRIGHT—1930—BY
D. APPLETON AND COMPANY

PRINTED IN THE UNITED STATES OF AMERICA

PREFACE

In the year 1921 I gave the Duff Lectures in Edinburgh, Glasgow, and Aberdeen. Part of my responsibility was to publish them after delivery. There was such a gap between what I had in mind and what I actually accomplished that I laid them aside for thorough revision. The years have flowed on and under the constant pressure of immediate duty I have from time to time postponed revision. Now in a period of enforced leisure I have found opportunity to think and write. Rather to my surprise there is not occasion for much alteration in the substance of my lectures, but some additions and some expansion have been necessary. From a stenographic report, I am able to present these lectures in practically the form and language used upon their delivery. I have chosen a new title, however, which expresses better what I have in mind than that originally selected.

These lectures are on a missionary foundation. I have abandoned the formal line which missionary lectures usually take and venture to think that in so doing more has been gained than lost. As the title indicates, I have dealt with fundamentals which lie behind all missionary endeavor, whether of church, government, or society.

C. H. B.

CONTENTS

PAGE

PREFACE v

INTRODUCTORY NOTE, BY R. B. OGILBY . ix

CHAPTER

I. OUR HUMAN INHERITANCE . . . 1

II. OUR DIVINE RESOURCES 50

III. OUR OPPORTUNITIES 86

IV. OUR PERILS 116

V. CHRIST THE UNCROWNED KING . 149

INTRODUCTORY NOTE

In the last weeks of his life Bishop Brent was engaged in revising for publication the Duff Lectures which he gave in Edinburgh in 1921. This revision had been long delayed and was for years a burden on his mind; but the pressure of his crowded days and a long illness compelled him to postpone it.

Just before his death in March, 1929, I received a letter from him from London in which he triumphantly announced that he had finished the revision of Chapters I and II. These chapters, together with the stenographic report of the other lectures, came later into my hands as one of the Bishop's literary executors. The completion of this task was an obvious responsibility. In Chapters I and II, the Bishop had occasionally made some changes in the thought to bring the lectures into accord with the development of his mind in the eight years that had intervened since the delivery. No change has been made in the last three chapters except such mechanical alterations as seemed necessary to make readable in printed form the reports of lectures which were given with only meager notes before a specific audience.

R. B. Ogilby

Trinity College,
Hartford, Connecticut

THE COMMONWEALTH
ITS FOUNDATIONS AND PILLARS

Chapter I

OUR HUMAN INHERITANCE

EVERY one who really lives has his "City of God" toward which he presses. I have chosen Augustine's great phrase as representing the supreme goal of the human race. Were I to use lesser language I should say that every man has his Utopia. But for my own practical purposes in these lectures, I have chosen still another word more modern and more easily intelligible to the average mind. I mean the commonwealth. It is a noble word and embraces, just as in the case of the two phrases to which I have just made reference, the whole of mankind. When I say that every man has his utopian vision I do not mean that he always formulates it in exact language, for in many instances there is but an ideal which is rather inarticulate; but every living soul has some definite goal toward which he presses. In some instances it is good and in some instances it is bad. If a man is thoroughly in earnest, his vision is sufficient for him to commit himself to it and to lay his life on his aim.

May I first define what I understand by the word commonwealth, although I recognize the limitations of all definition? After I have done my best I must rest content with the consciousness that the ideal which I have tried to express is much greater than any conception that may be formulated in human language. The commonwealth means that joint possession of all human aspiration and achievement which the world contains, all the world's raw material, spiritual, moral, and material, embracing both the unwon things of to-morrow as well as the inheritance of the past. This vast wealth can become the monopoly of none, and it is the function of churches and governments to claim it as their own, and to covet an equable share in these riches for each individual in human society without favor or partiality to any one. The watchword of modern social economy is equal opportunity. I prefer equable opportunity because of the vast diversity there is in human capacity. It was this burning desire that made Lord Haldane a leader, often misunderstood, often opposed, of enormous influence in his generation. He coveted no privilege for himself which he was not ready to advocate for and share with all his fellows. Such a position creates the only true democracy and the only true brotherhood that the world can ever know. Indeed, any one who says the Lord's Prayer without this tremendous motive behind it is doing despite to that greatest of all prayers.

The missionary ideal is the one great motive and effort of the human race that, ideally at any rate, has never known the limitations of race or country, but would appeal to all men on the basis of a common manhood with a common Fatherhood. From the very beginning there was no definite rule as to where missionary endeavor should begin or stop; the desire was to give the Commonwealth of God to the human race. In those days it was always called the Kingdom of God because of the aristocratic mode of organizing human society. It is interesting to find that Moffatt in his translation of the New Testament alters this phrase to the "Realm of God." Personally I would prefer the "Commonwealth of God," because that does express more than any other phrase the community of interests which God establishes between Himself and the human race.

I am glad that it is to Scottish people that I am to present this whole matter. I was brought up in a community largely English and Scottish and knew from early life something of the story of Scotland's missionary ideal and zeal. The natural affinity which I have with this land and people has been ripened and deepened by virtue of the happy associations which I have had with Scotsmen all over the world—because you do find Scotsmen all over the world. They are essentially adventurers and pioneers, whether it be in matters pertaining to the extension of the Commonwealth of God or in matters pertaining to commerce. In my life in the Philippine Islands I found that the leading men of business there, men who were highly honored, were Scotsmen.

These are days when it is not merely right but highly advisable to discover and make use of any ties, whatsoever, that bind you to other races and people than your own. The nations are busied to-day with creating a world that will understand itself and be a thing of beauty and unity. This is an extremely complicated and difficult task. Unity must be revealed by effort and we can never allow ourselves to conclude that in a given situation unity, any more than progress, is a mechanical necessity. For instance, you and I have common blood and common ideals. To assume that of necessity we are bound together in unity of action and purpose is to make a perilous mistake. There are no worse quarrels than family quarrels, no worse wars than civil wars, and it is just because you and I have common blood that we must see to it that our common blood finds expression in sympathy, forbearance, and mutual understanding. There is no country in the world, and I might add no assembly room in the world, where missionary affairs can be more fittingly considered than where I now stand. In the first place, you will allow me to revert briefly to history. Scotland is a land of missionary endeavor. Going back many centuries we find St. Ninian, an outstanding figure of his day, missionary to pagan Scotland. He is a saint and a man who is honored throughout the world as he has been honored throughout the centuries. As for Iona and Columba, it has been justly said that had there been no Patrick in Ireland, there would have been, in all probability, no Columba in Scotland. Again, if history speaks the truth, it was Scotland that gave Patrick to Ireland, and it was Ireland that gave Columba to Scotland. Columba's prophecy at the close of his life as he stood above his monastery was fulfilled beyond any conception that he himself could have entertained. "Small and mean though this place is, yet it shall be held in great and unusual honor. Not only by Scottish kings and people but also by the rulers of foreign and barbarous nations and by their subjects;

the saints also, even of other churches, shall regard it with no common reverence."

It would be unbecoming in a man of my special allegiance to fail to recall a great missionary deed that was done in Aberdeen on behalf of a struggling church in America on a certain Sunday in November in the year 1784. In an upper room there was given authority to Dr. Seabury by the Primate of Scotland to execute the office and work of Bishop under missionary conditions in what had once been colonies of Great Britain, but which recently had become a self-governing republic. Upon returning to Connecticut Bishop Seabury said to those who were his associates in work: "I hope you will join with me in manifestations of gratitude to the venerable bishops in Scotland by always keeping up the most intimate communion with them and their suffering church"—then, but not now, a suffering church. What was then perhaps an acute and bitter division is now becoming a unity and understanding that increases daily.

I have been recalling in my own mind the last occasion on which I was in this room. Two grandchildren of Livingstone that night were bidden farewell before they started out for their work in Africa. Just as you claim Lincoln as your own, because he rose high above all the limitations and hampering conditions of nationality, so the world claims Livingstone, Scotsman though he be, as its very own.

The Lectureship under the auspices of which it is my privilege to give these addresses, commemorates another great missionary, Alexander Duff, who, as you know better than I, was the pioneer in what might be truly termed religious education in India. One feels that if he were living in these troublous times his great soul would express itself in very much the same terms as when he was about to yield up his spirit into God's hands: "In my own mind I see the whole scheme of redemption from eternity more clear and glorious than I ever did." Well do I remember when the two volumes of the biography of Alexander Duff found their way into the little country rectory where I was born. Then I did not dream that a day would come when I would find myself in the home of the great missionary and prophet speaking under the inspiration of his career.

Once again, whatever unity movements have been developing in these later years, all must look back to the World Missionary Conference of 1910 held in Edinburgh as their starting point. That great Conference was the inception of all subsequent unity efforts. Your own Church is about to consummate the unification of itself, an incentive to other churches of other countries to do likewise. I know that your mode of procedure is your own—quite unlike that of any other country—and why should it not be? The other day on the train a Scotsman asked me if I did not think that the Scottish people were slow; I replied that they had deliberateness which would be quite becoming for Americans to imitate. You have approached the question of unity with quiet confidence that you would reach your goal and you are building on secure foundations.

key

If my lectures are not couched in conventional missionary language and do not deal with obviously missionary topics, it is because I am concerned with the substance rather than the form. We are beginning a new epoch of missionary life and endeavor. "Time makes ancient good uncouth." The day has come when peoples, once heathen, will have as much to give us in the way of Christian knowledge and experience as we to give them. There is a breaking point of the dividing line between home and foreign missions, a fact which we are compelled to recognize. I am glad of it. There was a time in the history of missions when the home people looked down on missionary effort with a considerable degree of condescension; whereas had there been room for condescension anywhere, it could have come with greater propriety from the mission field toward the homeland, in that the mission field contained the higher reaches of Christian life and endeavor.

In old days a heavy curtain hung between the homeland and foreign missions. That has been destroyed by ingenious devices of scientific invention. The far-off peoples can see us in our home life just as we are. In the old days men used to send their best representatives to distant countries that were largely hidden from the homeland by the barriers of space. They were fine specimens of Christianity. To mention a few: Peter, Paul, Augustine, Theodore of Tarus, Ninian, Patrick, Columba, Joliette, Livingstone—all made finer by the harsh pioneer conditions into which they were flung. Naturally, converts believed that all other Christian people were exactly as the leaders that came to them. As a result, you got a type of Christian character in their converts that approximated the character of Christians in the earliest days.

Now water can never rise above its own level, except momentarily and in spurts. It certainly cannot maintain a position above its own level, so that to-day what the church at home is, the church abroad will be. If we home folk are feeble Christians, then you can expect nothing more than that there will be feeble Christians in foreign lands. If we are a disunited church, then there will be a disunited church in foreign lands. I need not follow out this logic, it is so perfectly obvious that our first duty to missions is to improve the standard of our Christianity at home if the Christianity far afield is to be of a higher type. It is an anomaly not to be countenanced that we should expect perfect Christians to be produced abroad and feel disturbed when this high ideal is not attained. We are not disturbed if at home our Christianity is of a low order. We are being judged by the peoples of India, China, and Africa to-day, not by isolated examples of Christian life, but by the sum total of the influence of Christianity on our own civilization. Why should we busy ourselves at great cost of men and means to carry Christian truth far abroad when, in the case of the United States of America, less than half the nation profess allegiance to Christ?[1] Greater unity of approach among the churches and added zeal for the missionary situation at home should be our first contribution toward the advancement of the Commonwealth of God abroad. This requires no argument. It is a fact and an urge that speak for themselves. For its failure there can be no excuse or palliation.

---

[1] 44,000,000 out of 120,000,000,

More than six years have elapsed since I was appointed to this Lectureship, years freighted with horror and confusion to mankind. I am free to confess I have had to take my courage in my hands to fulfill the responsibility which, in pre-war days, I would have undertaken, not only with equanimity, but also with a degree of assurance to which now I cannot attain. Then I should have spoken as a member of a seemingly stable civilization; now I speak amidst its ruins. There is this to encourage me: whether in progress or ruin, storm or calm, the main problem abides the same. Indeed, all fundamental problems of life are unaltered by the particular conditions in which a given generation finds itself. In fact, it may be that I can do better with the subject at this present time than I could have done in days of quietness, though without the same confidence or satisfaction. Man usually is at his best when his back is against the wall, and if ever Christianity was with its back against the wall, it is to-day, and the sooner we recognize it, the better. To be frank, Christianity is in extreme peril, and unless you and I succor it, then the Commonwealth of God has for its future, not only an unhappy time, but a time in which it will lack that weight and power among the peoples of the world, to secure which the Son of God became the Son of Man.

Again storm drives us from considering problems at their circumference and sends us to the center. Storm burnishes values, and, indeed, the best things not merely weather storms, but also their worth and power are revealed under the storm's lash and fury. This is one of the incontrovertible principles of the Christian faith, in the center of which towers the Crucifix. How many dogmatic judgments have been overturned and reversed by the storm of the Great War! It gives me new courage to remember that truth abides strong and firm even when all else seems to dissolve and break up about it. Nor does truth merely resist attacks; it lays hold of the power of its enemies that aims to destroy it, weaving it into its very substance and adding to its strength and beauty.

It fortifies my soul to know,
That though I perish, Truth is so;
That, howsoe'er I stray and range,
Whate'er I do, Thou dost not change.
I steadier step when I recall
That if I slip, Thou dost not fall.

Once again, there are no new truths under the sun. The War may have opened our eyes to recognize truth in better proportion. With me it is a question, so far as I am concerned, of applying eternal principles to certain conditions that are different from what they would have been six or eight years ago. There can be no new Christ, no new teaching by Christ, which will alter original revelation. The Incarnation stands at the center and radiates the truth. Revelation which takes its being there expands only as a result and reward of its loyal use on the part of the believers. There is still a considerable amount of God's manifest revelation that has never been used to the full.

My general theme is daring; perhaps some of you as you have read the title have said it was impertinent. The Commonwealth, Its Foundations and Pillars: (1) Our Human Inheritance; (2) Our Divine Resources; (3) Our Opportunities; (4) Our Perils; (5) Our Uncrowned King. Who am I that I should presume to forecast the morrow with its resources, opportunities, and perils, for this must be my aim? On the contrary, what sort of leader would I be if I failed to attempt it? Any one who occupies even feebly the post of leader abdicates the throne of duty if he does not live the life of the seer on as large a scale as he knows how, be he statesman, captain of industry, devotee of science, or minister of the Gospel. Even a private citizen may not escape the responsibility in his limited sphere. Unfortunately, in spite of the fact that we are supposedly Christian people, many of us are fatalists. Science, or rather the dogmatism of pseudo-science, has had the general effect of making our generation fatalistic. We have credulously accepted tentative and relative conclusions as final, and that in a world where what we do not know of its laws, transcends immeasurably what we do know. As to science, some have gone so far as to say that it is bankrupt. With such I cordially disagree; never had science so wide an horizon as now, but all its discoveries are built on hypotheses which are the creation of faith. It is in no position to accept determinism as its creed. Indeed, it seems to me that without faith, which is the backbone of science as well as of all life, science would be bankrupt. A certain anarchy reigns in the science of nature's domains: any venture may be risked, no law appears rigorously necessary—I quote from an eminent scientist. I make this passing reference to science to indicate that no man can justly or safely rest his fatalism on the findings of science.

One of the most important things to-day, if we are going to have a to-morrow worth living in, is that we should accept the fact that we are the lords, not the victims, of time. There is no inheritance that is given to human life so full of wealth as time. It is for us to make use of its riches. That which makes man man is an inherent capacity for sensing the future, potentially possessed by all, but developed in varying degree up to the height of prophetic insight. Our duty is to scale the heights of the future as well as to plumb the depths of the past. There is no more presumption in the former than in the latter if our conception of time is sound. The New Testament commences with history as conceived in the mind of God—"In the beginning was the Word and the Word was with God and the Word was God"—and ends with a picture of a future so far ahead that it might be called a future without a future—"I saw a new Heaven and a new Earth."

I do not suppose you are accustomed to hear the names of Mr. Wells and Dean Inge coupled. They represent extremes, but I am of the opinion that Mr. Wells' *Outline of History* is sketched on more dependable lines than Dean Inge's *Outspoken Essays.* Dean Inge allows his rationalism to choke his mysticism. On the whole, I would trust myself to his mysticism rather than to his rationalism. Mr. Wells may be the victim rather than the master of his brilliant and ofttimes rash generalization, but his method is right. Having explored the whole sweep of history, he leads into the future. "Let us ape Roger Bacon in his prophetic mood and set down what we believe will be the broad fundamentals of the coming world state." Wells has been called the barometer of the mind of the man in the street. If the man in the street is thinking in any such terms, then we can thank God and take courage. Dean Inge, on the other hand, makes broad generalizations couched in perfect language concerning the past, but somehow he balks before the future. He concludes his Galton Lecture by maintaining that things never turned out either so well or so badly as they logically ought to do.

What does concern us all deeply is that we should see in what direction we are moving. Progress is not a necessity, but is the result of deliberate choice and effort. Of course, Dean Inge cannot mean seriously what he says of prophecy. Prophecy not only reveals but determines our direction; it not only foresees but also creates to-morrow. Without prophecy there could be no planning or shaping of our course. Science, supposedly the least, in reality the most, imaginative of all activities to which the mind can lend itself, lives in the inspiration and power of its prophetic vision. Prophecy is but the extension of the common gift by which man maps out his day and plans his actions. Essentially it is as instinctive as is retrospection. Prophecy indicates that we have control of that phase of time called the future. Not merely so. We are masters, not of one phase, but of the whole of time, if we choose to exercise our authority. We are not only the inhabitants of time, but also its stewards in its totality. As between past, present, and future, the present, which is popularly supposed to be the only part it is our own to use, is the least our own of any part and the most unreal of all realities. It is a transition point between the past and the future more minute than a mathematical point.

Let us consider for a few moments the popular conception of time. I am doing this, not for academic purposes, but because of its immediate bearing on practical concerns, especially on matters pertaining to missionary organization and enterprise. The average man thinks of time as a hall of far distances behind and before, through which human life wends its way. It has a sort of blotting-paper consistency which takes the impress of our experiences, and we have no control of what lies behind or what lies ahead. It is something which probably moves toward us as we move toward it. Lysippus, the Greek sculptor, had a conception of opportunity (which is, of course, the one great gift of time to human life) that represents it as a man with a long forelock but bald behind. The one way to seize opportunity was, as the phrase goes, to "snatch time by the forelock." That, I think, is a fair representation of the popular conception of time; whereas the chief characteristic of time, as one of your Scottish philosophers has said, is "its togetherness." You cannot separate past, present, and future. "What are we in fact," says another philosopher, "what is our character if not the condensation of the history that we have lived from our birth; nay, even before our birth, since we bring with us pre-natal dispositions." Doubtless we think with only a small part of our past, but it is with our entire past, including the original bent of our soul, that we desire, will, and act. Our past, then, as a whole, is made manifest to us in its impulse. It is felt in the form of tendency, although a small part of it, only, is known in the form of idea. Events distant from one another in the measurement of time jostle or else hug each other in consciousness and action. The final character of the past is not fixed; it comes to us as material for use in relation to the future. Neither space nor time has to do with the nearness of reality. Our conscience makes contacts, regardless of barriers of space or gulfs of time. Words spoken or deeds done by a St. Paul, a St. Augustine, or a St. Francis may exert such direct influence on a life to-day as to alter its whole subsequent career. Of course one recognizes that his biography is the condensation of a man's total activity.

All this is of fundamental importance to a generation weighted with an immediate inheritance of disorder, doubt, and suffering. To-day there is a great mass of human vitality hidden from our eyes by the smoke of recent events and lying almost inert in a fatalistic belief in its known incapacity. It is for us to try to free it by lifting people into the uplands of spiritual life, so that they will be able to see and make their own the whole of the country at their feet, behind and before, past and future, and to control with the eye that which the will and the mind and the soul can even more wonderfully control. Our immediate inheritance is not our chief or only inheritance. The far past is with us not less than the near past in regard both to assets and liabilities. Time bestows upon us two kinds of inheritance: the inheritance of credit, and the inheritance of debit. The great triumphs of mind and hand may crumble away, but the ideal that originated and patterned them lives and will live after time has made its last petty measurement. "The cloud-capp'd towers, the gorgeous palaces" of the poet may have dissolved and left not a rack behind. They, however, were a mere temporary expression of their ideal. The passing expression or momentary embodiment is a means of revealing and perpetuating the ideal. Dead civilizations tell of a life that is, as well as of an achievement that was. Whether in the case of a civilization or of a man, true worth is not manifest until the illumination which follows death reveals it. That which human nature thinks or does registers itself in human nature, than which nothing is more acquisitive, nothing more tenacious. Our human nature absorbs value as a sponge absorbs moisture.

The value of the past is not preserved by history alone. As I have just said, biography, which is the most effective form of history, is but the last activity of personality. The value of the past is in part a written record, a means of controlling and using the past. By its aid we can use to better advantage that mass of human experience the value deposit of which is in the human nature of to-day. The history we read in our college days is a new and vivid thing at the present moment. The old familiar words tell us truths never dreamed of heretofore. In other words, the past is ours with ever new meaning. "All that once was, is: all that ever really is, always is," so that even if there were no written history, the human value deposit, whether of the individual or of the generation, is cared for and nothing is lost. I am not now speaking of what goes on in life beyond this world where final values are determined and stored, but concretely of all mankind to-day. We have as our inheritance and at our disposal mankind's past value deposit, of which you and I are stewards. It is for us to stir up within us the gift which so few of us realize we possess. That of which we are conscious is largely recorded in history, so that we can consider it; but that which is not recorded, if modern psychology is correct, exceeds far that which is recorded. It is registered in us. Our sensitive human nature, which keeps every experience and the result of every contact, stores its wealth in hidden caves and corners of ourselves; our chief strength and indeed our chief weakness is in its silent but steady dynamic. It is not all registered in all the people all the time. At such a moment as when our immediate inheritance comes in the form of heavy liability and bankruptcy, then we must claim as our present possession all the glory and triumph of the whole past as our very own, the glory of our own nation, the glory of our own religious communion, the glory of all those great men and great groups of men who were greater than their nationality and who belonged to the whole world.

What is true of the credit is true also of the debit side of the past. This is a thing we do not like to think of, yet the fruit of our choice is always hanging on the boughs of our life. Every sin is written with a pen of iron and with the point of a diamond; it is graven on the tablet of the heart. That the sins of the fathers are visited on the children is truer far than is ordinarily supposed. Wrongdoing forthwith becomes a social liability, for it is a permanent and ever present fact in the transgressor. Consciously or unconsciously, he carries and disseminates it wherever he goes. It affects himself and all that he touches. Whether he regrets it or not, it is his and a social evil until he rejects and ejects it from his life according to a fixed and orderly process written in nature. Our Lord's teaching about repentance makes clear that we still control the past. It is not out of reach, however bad or hopeless, and it must either rule us or we it. The unworthy past of the race and of the individual is ours to deal with—an awkward inheritance. It is for us to dare the amazing task of converting it from a liability into an asset. The process was made clear long since by religion and is now reënforced by psychology. There is but one way to do it—by repentance. We must accept social responsibility and set straight what our fathers set crooked.

Consider, and I have in mind my own country, the disorders each of our own national system; consider industrial dislocation and confusion; consider the chaotic condition of the international situation; consider the Church split into many wrangling parts. As for our personal selves and those past days of choice which were wrong or base, we must fish them out from the deeps of our nature where they lie and reverse the choice which created them. Only good choice can nullify bad choice. The power of choice is made of eternal stuff. Memory does not reach into the past as into something outside of us. It is rather a means by which we secure for consciousness, from our stored life of volition, some phase or another of past experience. Nor is penitence a long arm reaching far behind and endeavoring to erase a record. It is a slow, exceedingly hot and pitiless fire that burns away a wrong deposit. It is not a regretful temper powerless to do anything but lament, but a clear conviction that the past is inside of us and subject to our control sufficiently to enable us to change its trend and color. Psychoanalysis is but a scientific adaptation of the principles of repentance with the value of the spiritual minimized or eliminated. It is sound only so far as it squares with these principles in their full moral and spiritual bearings. Its object is to find the root cause of soul disorder, and it uses inquisitorial methods to discover that which could be secured, and probably more readily secured, by the time-honored methods of self-examination, counsel, and confession when the trouble is due to specific sin, as it frequently is. It has all the perils and few of the safeguards of religion. Moreover, the psychoanalyst's mode of approach and sense of proportion are frequently distorted by his own complex. But the point that concerns us in this connection is that psychology recognizes that the past abides within us, even the prenatal past. Where there are repressions, they have to be dealt with as being equally under our control whether they be ancient or recent.

So then I would lay it down as a fact that the whole past is a universal inheritance within our power either as an asset or as a liability capable of being changed into an asset. History and biography are steadily bent on the task. Theology and ethics not less so. It is true of the individual and equally true of society in any one of its manifold organized forms. To rest content with a part of the past is to become sectarian, and that most undesirable of all things, partisan and prejudiced. A person is frequently biased in the direction of failure because of his constant recognition of a recent bad inheritance which eats into his soul like vitriol; whereas he ought to draw on the good parts of his inheritance with redoubled vigor in order to nullify the effect of his evil inheritance. Our inheritance as a world follows along the same line of logic, and the science of government is never static, but is always in a state of revision. Our inheritance as a Church, for instance, is catholic in the sense of taking into our purview the entire past sweep of Christianity. To rest in the sixteenth century Reformation or in any subsequent religious revolt is to become sectarian, acutely and hopelessly. On the other hand, to ignore the Reformation, to condemn out of hand its great leaders like Luther, Knox, and Calvin, is to become sectarian in another direction. Can there be a greater wrong done by religion than to reproduce or perpetuate home quarrels in mission lands such as China or India? Fortunately there is a reaction setting in against this sectarianism in the younger churches by the rejection of partisan titles.

It is only when we have dealt with the past that we are in a position to deal with the future, and yet I am not clear as to whether foundations are not more in the future than they are in the past. Our foundations, perhaps, are exclusively neither in the past nor in the future, but in both. Once more we face the togetherness of time. The fact that a man either indistinctly or with conscious purpose plans for his to-morrow and determines the character of his to-day by his views of to-morrow, is proof positive that in his judgment, at any rate, he can control that future in an appreciable and satisfactory degree. Society constructs its fabric on this assumption as the only working hypothesis and holds the individual accountable for what he does with himself. He is looked upon, not as a straw on the tide of fate, but as a self-determining social factor. Although he is hampered in his volition by the social influences about him, a person who goes to the wall in our imperfect society would stand erect in a less selfish and more considerate society. However, no grosser insult can be offered than to tell a self-respecting person that he is irresponsible. All society accepts the responsibility of the individual for his thought and conduct as the indispensable foundation of human relationship. Where there is a proved or seeming instance of irresponsibility, it is accounted abnormal and dealt with accordingly.

The real problem before us is the extent and manner in which we can control and make history what we will. Without argument I would take as my premise that our control of the immediate future is sufficient to make us and our generation a permanent asset or liability to mankind; that if we can affect tomorrow at all, the whole future becomes material for us and our creative work; that the scope of a man's influence never falls short of the whole of mankind; that the one way to deal with the future is as Christ dealt with it. Were my conviction less than this, it would be idle babble for me to continue. Those who, from whatever reason, close their eyes to the future, are in the chronic condition of unpreparedness which spells ultimate defeat. Fatalism strips its victims of any sense of responsibility for creating the character of to-morrow. There are two kinds of fatalism. There is the optimist fatalist, who is the most dangerous of all; he expects the best, though even a cursory study of facts would reveal that the worst is overdue. Optimism is the mother of unpreparedness and frequently the badge of a false prophet. "They have healed also my people, lightly saying, Peace, peace, where there is no peace." The pessimistic fatalist is less dangerous, because his fears are apt to drive him to a self-protective preparation for the future. Because we did not consider ourselves stewards of the future, war took us by surprise, and so did peace. The optimistic fatalist thinks that things take good care of themselves; the pessimistic fatalist thinks that things take bad care of themselves, but both think that things take care of themselves. It is only the man who lives ahead of himself in the future instead of in the present, with due reference to the past, who is in the right relation to God and the universe.

I hold in my hand what might have been a brilliant page of history. It is headed, "Those things which England has been ready to die for, we mean to make England live for." On the first page is a letter signed by Sir Douglas Haig, Field Marshal, dated December 28th, 1917, in which he says: "I am in complete agreement with the objects which you indicate as essentials to each one of us in this army to aim at in order to bring about better conditions of life in the Empire after the war. I shall do my utmost to help to bring in the golden era." Moved by this effort in the British Army, I wrote in March, 1918, to Theodore Roosevelt, one of the greatest citizens of America in his day, and said: "Isn't there something to be done to wake up our nation at home so that even although they were unprepared for war, they may be prepared for peace?" He replied: "Naturally the thing in your letter that specially interests me is what you say as to the movement to deal with *post bellum* problems. I am trying to call attention to this over here. We were utterly unprepared for the war and now it looks as though we shall not be prepared for the peace." Theodore Roosevelt was a true prophet. Unpreparedness is the result of the failure of men to forecast the future and to recognize that the future rests in the hollow of our hands. As I have already intimated there is, for all practical purposes, no present. It is but the evanescent meeting point of past and future. It becomes a thing of the past while we are thinking about it.

It is in the future that all true men live. The future is not something lying in wait for us or something moving to capture us. The future is in ourselves as the past is in ourselves, as the oak is in the acorn, or as the man is in the boy. Its events in part, its direction wholly is for us to determine. Every moment of the future of the world is predestined and is existing, but it is predestined conditionally; that is, it will be such a future or another future according to the direction of events at a given moment unless there enters a new factor. A new factor can enter only from the side of consciousness and deliberate volition: in other words, we must not trust to luck; we must be our own prophets. As a matter of fact, our relation to the past is far more complicated than it seems to us. In the past lies not only that which really happened but also that which could have been, and there is where our inheritance lies. We are to change our liabilities into assets. We are to make what has not been but what might have been, that which in our day will be. In the same way in the future lies not only that which will be, but also everything that may be. The past and future are equally undetermined, equally existing in all their possibilities and equally existing simultaneously with the present. Upon our conception of time and our recognition of our stewardship thereof, hangs the hope of real progress. If I seem to give a good deal more attention to this subject it is because I am convinced that, like Lincoln, we may become what he was, "the lord of his event"; that is what God expects us to do.

Finally, not only is the whole stretch of time part of our human inheritance, but the whole world is our workshop. The whole of human nature is material for our operations, and all men, everywhere, are fellow workmen. The logic of events declares that upon our unfeigned adherence to these convictions depends, not only the well-being, but also the very being of the commonwealth of mankind. They must be absorbed by the mind until they become the conscious and unconscious background of all thinking and planning. There is no nation in the world that believes this more sincerely than America, however slow she may be to express it in final form. We are the richest human heirs who ever entered time, in that, nationally speaking, we are the youngest, with the widest and richest resources, and our opportunity is commensurate with our responsibility. No man can understand the meaning of freedom until he reaches the conviction that he cannot live locally and only locally, but that his first and inalienable loyalty is to mankind. Moreover, this is the one workable theory of life.

As a theory, what I have said is not at all new. Recently it has been proven by demonstration so forcible as to admit of no denial. The whole world is so much an organization that unless its aim and effort is to live as such in every department of life, secular and religious, the end is chaos. What we have hesitated to do under the inspiration of a theory, we may be goaded to accomplish under the threat of world ruin. Unity or confusion, peace or war, are the only alternatives. War, or organized destruction, is the negation of society; unity, or organized construction, its fulfillment. The first purpose which we see clearly and to which we must put our hand is that the world must be a unified world. At the close of his striking volume on the *Economic Consequence of the Peace,* Mr. Keynes says: "Never in the lifetime of men now living has the universal element in the soul of man burned so dimly." As confirming this gloomy generalization, the following paragraph occurs in Mr. John R. Mott's review of the World Student Christian Federation: "Herbert Hoover, one of the most discerning minds of our time, remarked recently that there is more irritation to-day among the peoples of the world than there was before the war. On every hand there are the evidences of growing racial misunderstanding and friction. Within a few months there have been startling incidents of this kind between the whites and the blacks of North America and South Africa; between orientals and occidentals in the Far East, in India, and in Europe; between various races now in Eastern lands which, for so many centuries, have been the scene of inter-racial strife; and between the Jews and other peoples in different parts of Eastern and Central Europe."

As an offset to this alarming picture, we find the weaker nations looking to the stronger for protection as never before and the strong professing readiness to succor the weaker. The proclamation of self-determination for every eligible group, coming as it does from the stronger, stands in striking contrast to the doctrine of land-grabbing, which was not only a belief, but a thoroughgoing practice, of civilized nations until yesterday. Self-determination is a dangerous and disrupting doctrine, but it has the virtue of being an extreme protest against the enormity of holding a people in servitude and a recognition of the sacredness of human nature as such. Again we find a general acceptance of responsibility to aid famine-stricken countries and the underfed children of every nation. If the survival of the fittest is urged, as I used to hear it urged by the tight-fisted and the selfish in connection with the Indian famines to justify neglect, it meets with stinging rebuke.

In the face of the dissensions between nations and the general dislocation of international relations, I am led to discount Mr. Keynes' gloomy conclusions and to attribute it to the weariness from which he admits war-worn human nature to be suffering. Never in history has the universal element been kindled in so many souls and never has it burned with steadier flame. Reactionaries are reverting to the past and trying hard to prevent a new era from bursting through their comfort and prejudices, but it will not avail. We are being jolted in a relentless way, at great cost, into an invincible conviction that mankind is one for all purposes and relationships, known and conceivable, and that the only sufficient setting for the individual is the whole world. Anything less does not give him room to dwell. A universal consciousness has been born in the race. It is too electric to be suppressed. This consciousness is gradually creating a universal conscience which bids fair to be the dominating power in history. The fact that members of a family are quarreling does not destroy the fact of the family. It but maims, for the duration of the quarrel, the functional operations of its members. Never before have men stood so squarely face to face with the community of their interests and their own destiny. We have only just begun to realize how much of the pre-war world is done with for good and for all, and how much that is new is beginning. Few of us have attempted to measure yet the change in our own minds. On the whole, and in spite of aimless eddying and backwash of motive and thought, there does seem to have been a step forward toward the consciousness of a collective need and of the possibility of a collective effort embracing all mankind, each for all and all for each.

Death, waste, hunger, and disease are rife to-day. The world is full of physical evils, but there is a mental awakening to set against them. The mental and moral background of hundreds of millions of minds has been altered and is being altered by the stern lessons of the age. Brotherhood through sorrow, sorrow for common sufferings and for irreparable mutual injuries, is spreading and increasing throughout the world. There are, no doubt, great countervailing evils; a wild scramble for the increasing surplus of wealth, a propaganda (but I believe a failing propaganda) of division and hatred. The dominating fact, nevertheless, is a new sanity.

This, then, constitutes our real inheritance; not the outward products of the past, valuable as they may be if we are sound at the core, but the very elements of creation so mysterious as to excite our wonder, so close at hand that we cannot mistake their pressure, so valuable as to be the source of all other wealth, so vast as to comprehend everything in time and space, including time and space. All this material is ours, not to reconstruct in imitative fashion a past civilization, but to rebuild something new. In order to find the new world we must lose the old one. The new world has its substance in, and projects backward, its reality from what we call the future. The great distinction between mere animal and man is that mere animal lives by instinct —that is, in the past, and man has that imaginative gift which enables him to live in the future. This is not mystical vagary, but the most intensely real thing in a world of realities. There is nothing more remarkable among all our Lord's sayings than the words: "Abraham rejoiced to see my day: he saw it and was glad." Abraham by the extraordinary faith of the man emerges from the distant past because he lived actually in the day of Christ. Could any words spoken by Christ indicate more distinctly his belief in the togetherness of time? It is not merely that we must live in the future, but live with so joyous a consciousness that he who is enfolded by the ideal of to-morrow has its substance in his soul as completely as though it were an accomplished fact. It is only men who live ahead of their age who are competent to sway their age. If Abraham, Isaiah, and John the Baptist were able to place themselves as fellows by the side of the Christ of the Gospels, how much more should we of the Christian dispensation make our own, our very own, the idealism of the same Christ?

The whole canon of judgment must be scrutinized and revised in that we are thinking and acting in terms of the whole. The guiding principle of the new age must be the welfare of the whole. Everything must be tested by this searching principle. Anything that will not square with it must be either discarded or changed to conform to it. Wholeness in human life is social completeness; that is the goal and it indicates the method by which to reach it. The troubles that separate Christians and make of our faith a splintered thing are not differences that were discovered in our day; they hark back to distant ages and to the failure to recognize the wholeness of human life. The only ground for Phariseeism, that is to say, separatism, in our day lies in the past, the errors of which must now be corrected. We must be courageous enough to revise our traditions, and so amend the mischief, as well as embrace the benefactions of our fathers. There are those who are conscious of the desire for a new Christian and a new social order, but who do not grasp the implications of their own desire. It means a change greater than from sectarianism to larger localism, than from tribalism to nationalism. It means a change at the heart of life. It calls for the abandonment of our pet prejudices and for an ability to see and to blame ourselves for the defects in our own system. It further demands a recognition of the strength of those from whom we are separated. It calls for a new system of public education—education with a more catholic foundation, with a more balanced history of our nation in relation to the whole world, with an ability to see the story of Christianity in terms of the whole and not of our particular sect or nation. It calls for a measure of team play which war had proved to be possible; it calls for the revision of the past in every nation and church; it calls for sustained effort to change insubstantial vision into royal fact.

We of to-day are in the valley of decision; there are two possible directions for mankind as a whole from which to choose, up or down, forward or backward. Which shall it be? You and I are not mankind, but it is for us to make our choice as though we were. Think of the importance of the local leader. It is the logic, and in it consists the power, of democracy. If it fails, it is the death knell of democracy. The world of men no longer follows without question the great outstanding figures who dominated with their ideals and with their forceful expression. We have not yet reached that happy stage when the entire democracy thinks: as a matter of fact it does not think independently. There is the crux. But there is a steadily increasing minority of those who do think, and it is for local leaders to see that every one they touch thinks right and has a true vision. It is a case where he that is not for is against.

I recognize in the possibilities which lie ahead that just as there was a decline and fall of Judah (foretold by a prophet), and a decline and fall of the Roman Empire (recorded by historians), so it is conceivable that there might be a decline and fall of mankind. It is within the scope of the imagination to conceive of such a cataclysm, and it is within the power of human self-determination to select such a fall. No happy-go-lucky thought that of course we must progress can avail anything except to create a fool's paradise. Progress is not inevitable. The necessary five righteous men who can save a community are sometimes wanting. All depends on the way we accept our human inheritance, apply ourselves to our divine resources, use our opportunities, avoid our perils, and lastly and chiefly, recognize and follow Jesus Christ as the living head of the human family, our pattern and our King. I sometimes wonder whether we of this generation may not be in like case with David of old—men of war whose hands are all stained with blood which will not allow of our becoming master builders. Nevertheless, we have the vision of a world that is at peace with itself, all the more clearly, perhaps, because of our experience of its very opposite and contradiction. To this vision we must be loyal, and we must keep it before the eyes of our children. Like David, although we cannot see the consummation of our vision, we can "prepare abundantly before our death" that the temple of human unity may be "exceeding magnifical and a power and glory throughout all countries."

Chapter II

OUR DIVINE RESOURCES

WE are thinking of life in terms of the whole. It is the only way to look at life. As the years go on, our universe alternately shrinks and expands. It shrinks as we get to know more about the far limits of space, and it expands as beyond the boundaries of the known, new fields of exploration open up. As a factor that makes the expanding world shrink, we have the development of transportation and that excessive speed which links together the far parts of the earth. Then, too, through modern inventions, we are always within hailing distance of the most distant peoples, and very soon we shall be able to see those to whom we speak or who speak to us. Not merely have we the actual globe upon which we live as our human inheritance, but even the most distant stars in the manifold universes in the cluster of Hercules are also ours; when we touch them with our eye through the aid of a great telescope, they become as truly our own as the nearest parts of the world which we reach by the same specialized sense of touch, known as sight. What applies to the most distant parts of space applies to the least particles. We are now told that not only is the negative element of electricity exactly the same substance as that which composes the most distant planetary systems, but that the motion of that element is the same as the motion of planets around stars, billions of miles away. Consciously or unconsciously the farthest realms of space affect our lives. Science is always working its way secretly but influentially into the inmost recesses of every human being. But our conscious life is lived on this globe of which we are a part and of which we are destined to be the masters. What the world of men who occupy the earth is to be, is no matter of guesswork. It is our creative responsibility to shape that world and make it according to a pattern given to us by God. It was, I think, in the year 1878 that one of England's leading statesmen, in writing to a fellow statesman, said that which indicated that in the minds of the men of his day, at any rate, the responsibility of a to-morrow was in their hands. Lord Beaconsfield wrote to Lord Salisbury, "We must control and we must create events."

What was their responsibility is that of every man. It is an enormous responsibility that rests on our generation, but then it is the most privileged generation that history has known, so that it is just and fair that we should accept a commensurate responsibility. It is not too trite to say that responsibility is the legitimate child of privilege. We in our day must live that fact. Man being what he is could receive no kinder bequest than a responsibility which, at first sight, seems too great for him. I might add, no generation receives a partial inheritance. As I pointed out in the previous chapter, our chief inheritance is not merely the events of the recent past; we have all the wealth of the ages in our hands.

There has been a steady accumulation of treasure—treasure of the highest kind; and now as we take our place in mankind, God pours that wealth into our laps and tells us both to enjoy it and to use it. We have all the contents of time in its togetherness, so that it is for us to control and become the lords of our event. With the proper conception of time this is both a possibility and a duty. So then wholeness forms the background of our obligation, and everything we do must be done with reference to that background, as the part must always consider its relation to the whole. I can understand an utterly selfish person saying: "That is impossible; it involves too much; it is depressing to think of; it is enough for me to live in my immediate surroundings and do the duty that comes from day to day; why should I think about the whole?" The answer is because every individual in mankind is an integral part of the whole. The whole is not complete without that single unit, and that single unit cannot fulfill his accepted responsibility without thinking of his relation to all others who together with him form social completeness. I admit that magnitude is apt to depress, for mere size is after all a bully. But our Lord lifts us above such a conception of size and teaches us to educate our sense of magnitude so that the greater the thing, the greater the inspiration. How can that be more beautifully presented than in the Lord's Prayer? We think of our immediate necessity, our daily bread, only after we have thought of the honor of God's great name, His Kingdom which knows no boundaries, and the great necessity of bending everything to His will. After that we lift up into extraordinary dignity the simple matter of food for the body. Again—and this at first sight is astounding to a person who has thought in terms of incompleteness—Christ said that the Kingdom of Heaven is within us, that the ocean pours itself into the drop and is contained in it. Again in another connection he gives us His conception (it ought to be ours as well as His) of magnitude, "Inasmuch as ye do it unto one of these my brethren, even these least, ye do it unto Me." The greatest conceivable is our first consideration and responsibility, "Seek ye first the Kingdom of God and His righteousness," and then the smallest things become of incomparable value, importance, and power, until the giving of a cup of cold water in the name of a disciple is actually ministering to Him who is the Governor and Savior of the human race.

The terrifying side of wholeness or magnitude is its complexity. Never was it more true or baffling than in our day. Differentiations multiply within differentiations *ad libitum.* The world as we know it, crippled, disordered, floundering, bewildered, is what we have to face. Now there is a master key to all the complex problems of the world to-day. There is a unifying principle, and somehow we find the watchword on the lips of men everywhere. This master key will control the complexity of any lock. It is the twofold law of love as expressed in the word "fellowship." St. John sets his seal on that which was a theory as it first came to him, but which he worked out in his own experience and finds to be all that human life can ask for. Our Lord said, "Love upward and outward, love upward with your whole personality and with your whole strength, and then love outward even as you love inward, as you love yourself." St. John's experience as he sums it up in his extreme old age (for I am among those who believe that he is the inspirer of the first Epistle that bears his name) declares that having acted out this twofold law of love, he finds that it is all that Christ pronounced it to be: "That which we have seen and heard declare we unto you also that ye also may have fellowship with us; yea and our fellowship is with the Father and with His Son, Jesus Christ: and these things we write that your joy may be fulfilled."

Our responsibility in this generation is to aim at fellowship as the chief business of life —fellowship with God and fellowship in God with one another. So far as the secret of life can be discovered, it is to be solved in this twofold fellowship. Love is the one thing that does not perish. It is a curious thing how this word love has been misinterpreted and distorted. It is a Hellenic word which was born with the Christian era. Our clumsy English has but one translation for several Greek words: *eros, philœ,* and *agape.* Without going extensively into the different meanings of these three words I would remark that *philœ* is the Christian word for love. It is as different from passion as light is from darkness; it does not even stand as an emotion, primarily. It is centered in the will. Loyalty is perhaps too cold a word, but it stands at the heart of the word love. "If ye love me ye will keep my commandments." That high conception of duty which has made Anglo-Saxon countries what they are, is the core of the matter. Christian love begins in the will and ends in passion. Zinzendorf, when he said, "I have but one passion—it is He, even He," was expressing, not the beginning, but the end of Christian love. Human love begins with a passion and ends with the steady flame of loyalty burning in the will. If young people on the eve of marriage could but recognize this fact, it would save a great deal of future infelicity. Fellowship is love in daily operation in our relationship toward God and toward our fellow men. It is not all one-sided but must be as reciprocal with God as it is with men. We are bidden, for instance, to love our neighbor as ourselves; that is exactly the way that God loves us—as Himself. He never asks us to do anything which He Himself has not already done; He never lays a commandment upon us which He Himself does not keep. If He invites us to give ourselves to Him, this is what He has already done to us.

This conception of God must have as its balance wheel the fact that in the fear of God is the beginning of wisdom, that is to say, that our fellowship with Him is a relationship between the lesser and the greater. There are vast stretches of His life of which we know nothing, but before which we bow in awe and wonder. It is what He has declared Himself to be, love, that gives us confidence and enables us to approach Him in frank fellowship.

It is on this foundation that our world, whether in church, nation, industry, social contacts, or what not, must be built. Fellowship is the master key, so that anybody who takes it in his hand can face the future with confidence, knowing that he is bound to make a real contribution and a valuable one to those who succeed him.

I reiterate what I have already said, that I do not intend to speak in the conventional language of missionaries or mission work because mission work to-day is entirely dependent upon our getting down to fundamentals and gaining a new *raison d'être* for all that is done among those who are yet to be evangelized. The first duty that we have toward missions is to create among ourselves a larger and higher Christian polity. Better Christians rather than more is our watchword. It is an enormous responsibility, and our ability to meet it is contingent on something vaster and more stable than courage. Our life is not one of Don Quixote errantry. It is not a launching out on a sea of luck. It is no doubtful or uncertain experiment. The goal and purpose of life is not evolved out of our own conscience as the web of the spider is woven out of the spider's substance. Even goodness is not sufficient. The path of those who are good and not wise is always strewn with wreckage, and much of the time of the wise is occupied in undoing the mischief of the good. We have to look for something higher than our own ideas of goodness. We are God's plan and His plan is perfectly clear to Him. He can solve the human problem, which He will make sufficiently clear to us to enable us to cooperate with him. He furnishes us with responsibility and makes available resources commensurate with our task. Those magnificent words of St. Paul's, often uttered since his day, "I can do all things through Christ who strengtheneth me," indicate that he recognized both the magnitude of his responsibility and the completeness of the aid that he was going to receive from Him who gave him the responsibility. Our responsibility is a shared responsibility. Indeed, it becomes ours fully, only when we recognize that it is chiefly God's. Paradoxical? Yes, but nevertheless profoundly true. If the Bible represents man's responsibility to be great, it represents the resources wherewith we are to meet our responsibility as immeasurably greater. The wonder of it is that God and all His resources become ours for the asking. A clear, confident recognition of God's responsibility is what our generation needs above all else.

Ten years ago when the Peace Conference was shaping the covenant of the League of Nations I wrote President Wilson: "If in the proposed draft of the League of Nations there is no clause indicating God's purpose to bind all nations into one, could not something of the sort be inserted even if it were only a sentence? The more I have thought of the attempt which we are making to create world order, the more I have concluded its hopelessness without looking to God to do the work above and beyond as well as through us which is necessary for anything permanent. I merely throw this out as a suggestion and believe that it would tend to stabilize our idealism, if the first mention of unity were referred to as the product and purpose of God's mind." To which President Wilson, acknowledging the receipt of my letter, replied: "I need not tell you that the suggestion your letter contains appeals to my heart; but I am afraid with the peculiar make-up of our Commission on the League of Nations it would be useless to propose such a sentence as you suggest for the Covenant of the League." I am afraid I was not convinced by what President Wilson said. A similar request which I made, and which others made, that the Conference should be opened by prayer by some great outstanding personage as, for instance, Cardinal Mercier, met with a response of a similar character.

The more I think of that incident, the more amazed I am. Of course the mere importation into such a document as the Covenant of the League of a pious phrase, or a repetition at the opening of the Conference of a prayer to God, could accomplish nothing unless it expressed the mind of the assembly concerned, which, according to President Wilson's estimate, it did not. Undoubtedly it would have met with the desires of the great masses in every nation represented. The Holy Alliance a century ago was devout enough in its title and opened in "the Name of the most Holy and Invisible Trinity"; but even that could not sanctify its purpose, for its purpose was ineligible for sanctification. It is otherwise with us, and it is incomprehensible to me how any body of men could dare to put into effect a world understanding and an attempt at world peace without openly and willingly declaring it to be dependent on "God with us." To recognize the brotherhood of man without recognizing in the same terms the fatherhood of God is an inexplicable lapse in logic, if nothing else.

In striking contrast to this incident is the one which occurred in connection with the framing of the Constitution of the United States. The Conference had been assembled and had been in session for upwards of a month; not a line had been written and controversy was so violent that there was danger of complete failure and the members were about to dissolve in despair. At this critical moment one of the number, Benjamin Franklin, rose and asked his fellows if they had not been courting defeat in their purpose in that they had not called God into their councils. He proposed that they should turn in prayer for the guidance of the divine wisdom, which they proceeded to do. From that moment the Constitution of the United States began to take shape. This is not a thing which should excite surprise. It is what the Christian would expect. God always accepts human invitations to company with us.

No one would question the fact that God works, whether or not we recognize it. He makes His sun to rise and the rain to fall on the good and bad alike. Indeed, it would be a sorry thing for the human race if it were otherwise. But we have no reason to believe —and here comes in that limitation of divine power which is contingent upon the obedience of the human will—that He could do His utmost unless we invited Him to company with us, and threw open our gates to receive Him. Divine resources are available in all their royal value only to those who ask and seek and knock. When it comes to the supreme endeavor to realize the family life of mankind, the first step should be the recognition of God as the Father of men. Then, what would otherwise be a trembling hope of the human mind, becomes a clear revelation of God's eternal purpose. I base my expectation of the peace of the world on the fact that it is God's purpose and not man's experiment.

The nations have their several national anthems claiming God's favor and their various national prayers for government and people, but when the representatives of the nations came together to realize a world family, there was no word of prayer, no recognition of God who has made "of one all nations of men to dwell on the face of the whole earth." The result was that human wisdom and scheming crept in to mar the work, and human fear, suspicion, and revenge reared their ugly heads. It is easier for a camel to pass through the needle's eye than for those who fail to have personal fellowship with God boldly and openly, to live and act according to divine principles or to tap the divine resources. It is when we are committing our way to the Lord that He can bring it to pass, making our righteousness as clear as the light and our just dealing as the noonday.

God's responsibility is a towering one. Our relation to Him is organic, and He cannot fulfill it unless we ourselves will it. "Thy will be done on earth" is the prayer of alliance between God's purpose and ourselves. It is we who must consciously and deliberately seek to be God's allies, not He to be ours. He expects us to demand of Him the fulfillment of His responsibility. Viewed from one angle, prayer is such a demand. Our importunity gives God His opportunity. It both discovers to us His purpose and frees Him to act in the human sphere in a way and to a degree which He is not otherwise free to do. God has His limitation of power which we need have no fear to admit. The iron bolt of human choice can bar Him out of the life as effectively as the shutters of a window can forbid the entrance of the sun's rays. The most that God can do is to stand at the human door and knock. The least that man can do is to open it.

What is God's responsibility? God's responsibility comprises all that is clearly beyond our responsibility. One of the finest things in religious history is the way men have refrained from ascribing to God that for which human weakness and human frailty can account. The Book of Job, one of the immortal dramas of literature, is a great theodicy or vindication of the justice of God—His omnipotence, His wisdom, His holiness, His love. We justify God's ways which are past finding out. If it is the problem of pain that is before us, we hold that He does not willingly afflict or grieve the children of men, that when we suffer He suffers with us, that when we mourn His tears mingle with ours, that we are still in the making and what now looks like an evil may in the fuller light of progress shine and glow as an integral part of joy. If we think of ourselves as weak and sinful creatures with an inherited taint and bias, we will not allow that God is responsible for our sinfulness. Though science be very bold and demonstrates that man has had no check in his development so great as to deserve the name of a fall, the human conscience is still bolder and continues to cry, "My fault, my own fault, my own most grievous fault." Man's loyalty to God demands that God's fair character be kept free from spot or shadow. How or when sin entered the world we do not know, but we are convinced that sin came counter to the eternal will and as a perversion of God's purpose. Again, if love seems aimless and without a goal, our explanation is that we are short of vision. When we are beset by the dark problems of life, we refuse to curse God and die. Nothing can break down the logic of the heart which exclaims: "Let God be found true but every man a liar." The same spirit of loyalty works in childhood in relation to earthly parents. We are ready to defend them and justify their actions and character at all costs. From Job to Plato, from Plato to St. Paul, from St. Paul to the apologists of to-day, man has steadily refused to lay upon God responsibilities damaging to His perfection. Whatever the philosophical logic or the scientist's demonstration, the honest heart, by a logic higher and more dependable than that of the intellect, settles back upon some human defection, call it the fall if you will, and maintains God's unimpaired goodness and power.

Upon the foundation of this truly fine human loyalty, we make big demands of God in that, being born into this furnace of a world, without consent on our part, we maintain it to be His business to see us safely through. If we have no opportunity to begin in a fair field with no favor, then it is God's responsibility to furnish us with a scheme of redemption and sanctification which will not merely nullify the vicious power that threatens us, but also by a divine alchemy transmute it into a beneficent influence which turns it to our advantage here and hereafter and realizes our sonship in relation to our heavenly Father. Yes, we have such phrases as, "making a wilderness like Eden and a desert like the garden of the Lord," "night will be turned into day," "sorrow into joy." All this, not by the banishment of the one and the substitution of the other, but by a process of change which reverses the character of an enemy by making it friendly instead of hostile. What change is there to be compared in beauty or in power to the change that makes the perverse sinner into the loyal saint! It is God's business to see that there is nothing in His relation to us that will prevent us from having fellowship with Him.

In the last chapter, I pointed out that we should have no stunted conception of time. Though I cannot define exactly what time is, I do know that the past is not irrevocable, but remains as raw material in our hands to be used by the loom of the will, and in the future is our capital of idealism. We can deal with the past, but only in conjunction with God. The very first thing and the very last thing that God desires in His relationship with us is that there should be complete and full fellowship. Therefore, forgiveness is God's chief responsibility to man. It is the effective means of maintaining fellowship with us. Sin, in any one of its Greek meanings, or a breaking of understanding with a friend, disloyalty, wrongdoing, call it what you will, disturbs and breaks fellowship. We have power to re-create that which is broken. Whether it is in our relationship to God or in our relationship to one another, the power by which this fellowship is reëstablished is the power of forgiveness: a thing that the world to-day needs more than at any moment in past history. Our part is to reverse the decision which we have made once in a wrong direction; penitence is a change of mind rather than a burst of emotion, but penitence in itself runs into remorse and despair unless God plays His part. If penitence costs us much, forgiveness costs God more. God paid more to win the right to forgive the human race than to create and spin and maintain the worlds. When God created, the morning stars sang together and the sons of God shouted for joy; but when He came to forgive, it cost Him a crucifixion. As penitence is our feeling after fellowship with God when we have broken it, as it is the human means of turning a liability into an asset, so forgiveness is God's reëstablishment of the broken fellowship. God's forgiveness is the greatest of our divine resources.

I should like to consider what forgiveness is. We have been living in a scientific age which has invited us to accept its dictum and to rest on imperfect conclusions. As the result, the effective power of sin to break fellowship with God, has somehow been lost sight of. Consequently the immense power that there is in the engine of forgiveness to reunite fellowship has been neglected. Forgiveness is not some amiable waiving of claims against us. God does two things manward: He rules and He overrules. He rules that which readily responds to His bidding, and when those whom

He rules or whom it is His purpose to rule break out in rebellion against Him and by the power of independent volition create conditions which were not in His original purpose, then God does even a greater thing than ruling—He overrules. God's forgiveness is the topmost pinnacle of overruling. It is, I will not say his greatest act of love only, but it is His greatest act of omnipotence. He cooperates with us not in nullifying the past, but in changing its essential character so that penalties are turned into remedies and terrors into joys.

Forgiveness sets us free to forgive; only the forgiven can forgive. Forgiveness on our part when we think of our enemies is doing not only what God does, but also the greatest thing that God does. It changes or attempts to change an enemy into a friend. The only way to win a friend is to be a friend. This is God's method. I said that forgiveness cost God a crucifixion, that it was the highest pinnacle of His overruling power. That being the case, it is no wonder that there is joy in

Heaven over one sinner that repenteth more than over ninety and nine righteous persons which need no repentance. The latter require only ruling, the former overruling. With what I have said in mind, is it not easy to understand how the last Beatitude is the greatest? "Blessed are they that are persecuted for righteousness' sake, for theirs is the Kingdom of Heaven: Blessed are ye when men shall reproach you and persecute you and say all manner of evil against you falsely for my sake. Rejoice and be exceeding glad for great is your reward in Heaven."

Man can express power in innumerable ways through a great variety of characteristics, but no power is ever exhibited by man to compare in its beauty or in its vitality with the power that comes with the forgiving spirit. When Christ says there will be a great reward for those who are persecuted, what does He mean? Does He mean that we are going to have some rich inflowing of luxurious blessing? I think not. God never pampers His children by bestowing upon them luxuries to be hugged to themselves. All God's gifts are gifts of highest power and ability to exercise them, so that the people who are wronged by others, if they use their Christian opportunity, are equipped with a power that takes its place by the side of the great power of God who forgives us His children. Has it ever occurred to you—it must have—that the only people that you can forgive are your enemies, only those who have wronged you, none other?

The accepted Anglo-Saxon method of forgiveness exhibits the weakness of our strength. We dismiss a wrongdoer with a wave of the hand. We are very magnanimous and generous, and we dismiss the wrong at the same time we dismiss the culprit who committed the wrong. We may exact no penalty, but we do not easily admit to renewed fellowship the person who did us the injury. Forgiveness aims at a renewed fellowship as a necessity for the full exercise of its power. To-day among the nations the two things that are most needed are that gift of forgiveness exercised in the spirit of Christ that comes to those who are forgiven—this great masculine powerful engine of forgiveness—and then the gentle sister of forgiveness known by the name of forbearance, a virtue that must be exercised especially among those of us who, like your nation and mine, know one another well, faults as well as virtues. The difficulties of keeping perfect peace and harmony in a family whose members are close together and blood relations are supreme difficulties. You and I, I as an American, you as people of this great British nation, must make it part of our duty in private life, in conversation, in public utterance, to exercise toward one another the spirit of forgiveness and the fine and noble spirit of forbearance.

Revenge has never been known to do anything but breed revenge. Forgiveness has no children except those who come with the spirit of love and responsive generosity. Forgiveness may breed fellowship, and it is Christ's method. Ordinarily it is effective. Of course, it would be quite silly of me and unworthy to speak in purely general terms and not be precise at this moment in the world's history. All the nations need to be forgiven; God knows they do. Mine perhaps needs forgiveness more than others, but we all need it and we need it in order that we may forgive. Our dealings with our defeated foe to-day ought to keep clearly in view the ultimate purpose of forgiveness to win them to fellowship. The world is never going to be a complete world until our Teutonic foes and the great Slavic masses are reinstated in friendly relations with the rest of the world. It depends much on them, but it depends more on us. Where they are arrogant or hostile at heart, we must let loose our forgiving spirit, which perchance, under God, will change them, and then we can anticipate walking together with them as friends. France cannot but recognize that Germany must, for all time, be her nearest neighbor. Her problem, and it is equally the problem of Germany, is how to change her present enemy into a future friend.

Let me remind you that forgiveness is not a counsel of perfection, but the starting point of the Christian life. It is not a concession to the enemy, but a weapon of both defense and offense. It is the highest expression of fearlessness. It is a mounting to the pinnacle of advantage. Of course, I need not dwell on this, that forgiveness does not mean necessarily a remission of penalties, but it means genuine good will, absence of revenge and a desire for reconciliation even while the one who has wronged us is still a long way off. Governments do not ordinarily forgive. There are nations which have done other nations, weaker and smaller than themselves, great wrongs. For these there has been no exaction of penalties, because the weak cannot take the strong by the throat. "Men are not swayed by words, but by impinging forces and by suffering." Let me conclude what I have to say on this matter of forgiveness by emphasizing the teaching of Christ that we should love our enemies. To compete successfully, the flesh decrees that we must kill, and alas, hitherto the flesh has prevailed. To win, the spirit decrees that we must love, and love begins in forgiveness.

Fellowship with God is possible only through the revelation of His only begotten Son. The greatest gift from God that mankind has ever had is that of Jesus Christ. Without bandying words or making fine distinctions, we must accept Jesus Christ as God made manifest in the flesh. Through Him and through Him alone we know what God is like because Jesus Christ is the express image of His person. It is the one incontrovertible witness given us by God of the reality, the width, and the depth of His love. Prior to the coming of our Lord, God was called "Father"; but He was the creative Father, and while there were glimpses of the reality of His love, in the coming of our Lord, that love received its final and irrevocable seal. There is no passage of Scripture that sums up the whole matter more wonderfully than the second chapter of the Epistle to the Philippians, which declares the mind of God as revealed in Christ, "who being in the form of

God counted it not as a prize to be grasped at to be on an equality with God, but emptied Himself and took upon him the nature of a servant and became obedient even unto the death on the Cross." God having declared His love now lives it in Christ. Of course, I speak of a mystery.

There are great stretches of God's being concerning which we must be agnostic. The Incarnation, however, reveals to us one glowing fact that, without abandoning or laying aside anything that was truly essential to Godhead, the Son of God became the Son of Man without retaining in His manhood anything that nullified its reality. He identified Himself with His creatures, He did not explain everything, but by living our life and enduring our sorrows to the uttermost and to the last, He encourages us to wait until we have put off our immortality to answer queries which were queries to Him. The origin of evil is nowhere explained, nor can it ever be explained this side of eternity. Jesus Christ lived human life in human terms; He used only those tools and weapons which are at our disposal. He loved as we love; He lived not by sight but by faith, as we live not by sight but by faith. He gave a new meaning to love and a new meaning to faith, of which He is the pioneer and the perfection, so that faith rises up to a height greater than knowledge. I am inclined to agree with those physiologists, who I believe are in the majority, who conclude that mere thought is "a more or less degraded act," "an enfeebled function of the will," "the result of helplessness." However great the mind is when it is taken in conjunction with other inner faculties, cold intellectualism which has characterized a great part of our religion during the past fifty years is more concerned with thought about God than fellowship with Him. It can run into puritanism or into rationalism with equal ease; it can present high ideals, but it is not able to furnish dynamic for their realization; it makes a hard and exacting religion with a bias toward caste and exclusiveness. Freed from the checks and balances of faith in God, it can use its discoveries to devastate and wreck a world, which it was busy in doing during the hideous days of the Great War.

Faith is the savior of the intellect. Faith without the use of the intellect can easily run into mere mysticism; or can skirt along the borders of sensuousness. The history of the religion of the plantation negro and the camp-meeting in America is a demonstration of this. It is without ethical content and represents the more childish impulses of human nature. Unanchored mysticism fails to see the dividing line between imagination and faith. It is capable of great flights, comet flights, as evinced in the latter writings of Father Tyrrell and some of Evelyn Underhill's books. In our day the mystical is flying near earth in some quarters like the crippled aëroplane, and by what it is just to call doubtful methods, it tries to reach any disembodied souls that may be hovering about. In the incarnate Christ, heart, soul, and mind are united in a triple flight of love Godward. Perhaps it is only what we might expect in a century during which so much vitality has been expended on amassing information, that the intellectual aspect of religion has far outstripped that of its companions. Certain it is that the purity of heart which gives direct access to God and childlikeness which furnishes the only clear title to His Kingdom are seldom pressed on the Christian conscience as of at least equal importance with the intellectual comprehension of the faith. Our Lord was neither a scholar nor was He versed in learning, yet He had the full knowledge which comes from perfect education. He reached the end of learning without the process by which we gain our modicum of knowledge; His faith kept pace with His thought.

Exercise of the mystical element or faculty is called faith, the adoption of which is the rule of life, distinguishing the Christian and the secularist. Faith is an underused power. Intuition as a means of apprehending truth and discovering the meaning of life is a theme of modern philosophers. Intuition is not faith, but it is so nearly akin to it that frequently what is said of it applies without change of a word. Thus Bergson: "A complete and perfect humanity would be that in which these two forms of conscious activity (intuition and intellect) should attain their full development." Again: "Intuition and intellect represent two opposite directions of the work of consciousness. Intuition goes in the very direction of life; intellect goes in the inverse direction and thus finds it is naturally in accordance with the movement of matter." Intellect is a lonely effort, and intuition is not running a parallel course by its side. In a passage of great rhetorical and oratorical beauty, Bergson tells of what life is capable after the intuitive faculties are as effectively developed as the mind has been developed. He thinks that there is nothing that cannot be achieved by the exercise of the twofold faculties of intellect and intuition. I would add, what applies to intuition applies infinitely more to that which St. Paul brings before us with such force, the exercise of the power of faith—faith which reaches its summit in the illustrative life of Jesus Christ.

Jesus Christ came into the world not to be apprehended by each individual without corporate affinity; but if there is one thing made clearer than another, it is that He came to found a divine society, which eventually was destined to spread to the ends of the earth. That society is called the Catholic Church, Catholic because it transcends all local or national boundaries and knows no authority except that which comes from and through its Head.

Chapter III

OUR OPPORTUNITIES

THESE are great days in which to live, and he will indeed be a poor sort who would cower before the opportunities which our day presents to us. They bring to mind the words of an American poet, written in the year 1844, when conditions in the United States were critical. The question of the annexation of Texas was then before the people. The northerners were full of fear because, in the annexation, they saw new aid for slavery, while the people of the south for the same reason were full of gladness. At that time James Russell Lowell wrote the poem called "The Crisis," the last stanza of which applies to our own day.

New occasions teach new duties.—Time
makes ancient good uncouth;
They must upward still, and onward, who
would keep abreast of truth.

Lo, before us gleam her camp fires; we ourselves must pilgrims be,
Launch our Mayflower and steer boldly through the desperate winter sea,
Nor attempt the future's portal with the past's blood-rusted key.

I believe that if St. Paul were in our midst to-day, he would say of our time what he did of his own: "Buy up the opportunity for the days are evil." In our paradox of a world, it is true that where opportunity most abounds, there evil most abounds. Truth is never so splendid as when harnessed for battle, as she is to-day.

Right now our first task is to study the situation exactly as it is, to see the strength of our enemy, to uncover every difficulty that endeavors to hide away or to veil itself from us, and then, having seen the whole situation, to take up that which God puts in our hands as invincible, the truth, and apply it definitely to conditions as we find them. It is a dreadful thing for people to have an ideal and not to try to live up to it. It has been said with truth that men who see and admire an ideal and stop with that are assassins, because they kill the power of ideals to sway human life. If to-day I lay bare wounds and expose difficulties, it is not in order that you and I may lament, but rather that we may gird ourselves for the battle. It is a challenge to go out and win, for you and I of this generation cannot put on any other will than the will for victory.

Let us consider the opportunity before the Church to-day. The idea of the Church has become so identified with the agencies and instruments in its employ that its essential character is lost to view; indeed, it needs deliberate effort to think of the Church independently of architecture, sacred edifices, parish houses, and organizations for this and that good end; whereas, not one of these is necessary to the Church's life. Were they all swept away, leaving no vestige behind, the Church might even gain by the loss. After all, what are they but scaffolding? Their removal might serve to bring the edifice into full view. Even the highest symbol of the Church becomes a menace if it draws attention only to the symbol. The Church is an edifice or temple of human beings in organic relationship to God and to one another.

In an earlier chapter, I referred to the Church as the treasure house on earth of our divine resources, the central abode of God among men. I do not intend this as a definition. I would not dare to define the Church; anybody who attempts to do so shows that his conception of the Church is so small that he can contain it in his own mind. We will not define the Church except in the terms that the Master, the Head of the Church, uses, where he says "The Church is My Body"; that is sufficient definition for all Christians of all times.

Now the function of the Church is to make available for successive generations of mankind the peculiarly Christian boon of salvation. It must keep clear its sole purpose of perpetuating the work begun by its Founder, whose body it is for our times in as real a fashion as human flesh and blood were His body for the days of His mortality. The Church must seek the most unimpeded and perfect way in which to accomplish its responsibility. The only failure of the Church which is not shameful is failure of the sort suffered by Our Lord, that which is due to the refusal of the gift offered by those who have been given full opportunity to know the value of the gift. At first sight it seems contradictory that the Church should win her way by being refused by those for whom she exists, but the paradox is solved when we remember that our Lord said, "And I, if I be lifted up . . . , will draw all men unto me."

In other words momentary failure ends in permanent salvation. So far as can be seen, if the Church fails, God has no other means by which to bring in His Kingdom; if it fails, it will be the fault of men who have the lesser responsibility, not of God who has the major. The Church can justify its existence only by being true to the end for which God founded it, and by living according to the laws of its being.

Of course criticism rises and falls in value according to the character of the critic and his right to criticize. I have just read a book that interested me enormously, *The Mirrors of Downing Street,* by a man who withholds his name from the public. While I read the book I found myself asking the question, "Who is the man that would dare to write such a book? Is he a supreme character?" It would appear from his relentless criticism as if he thought so. There are those who have no right to criticize the Church: the people who sit in the seat of the scorner, the men who stand outside and often confuse the poor clergy with the Church, when the very men who consider themselves outside are part of the Church themselves, and a part that is not playing the game. But the people who have the right to criticize are the people who are within, and relentless self-criticism is something that you and I must indulge in at this stage of affairs.

The Church has allowed its purpose to be obscured by disproportionate attention to side issues and petty affairs, and by seeking to retain hold of men by weak or even guilty compromise. Further, the Church to-day is using a method which is a direct contradiction of the primary law of organic life. It is a state of organized confusion. Unity in the Christian Church is as much a necessity as it is in a human body of many members or in a nation of many citizens. You will understand why I, as an American, should appeal to conditions and to historic incidents that have to do with my nation. Abraham Lincoln, when he took the leadership of the American nation, insisted that unity must be preserved at all costs as the primary necessity for the organic life of the nation. You and I can take no other position regarding the Christian Church. Until we knew it to be sin, a divided Church could be used by God. He could overrule and has overruled our broken life, but nobody else than God could have done it. The wickedness and destructiveness of dissension have been brought home to us by such unanswerable arguments that were we to rest content with anything less than a Church united, inwardly and visibly, we could hope for no lesser fate than the decline and fall to which a kingdom divided against itself is surely doomed.

I can find no assurance in the teaching of Christ and his Apostles, in history or in reason, that the full resources of God are available in a disunited church. The day of partial unities and local alliances has gone by forever. As you are well aware, some serious thinkers are now saying that the ultimate ideal for the nations is a superstate. Whether or not that may be the real end which we shall reach, it does present a marvelous unity; when we consider the unity of the Church, we cannot afford to have any lower ideal. Our aim must be a completeness so complete that even those who are enemies to the perfect plan must be included in that aim. The attractive force of Christ's ideal of an unblemished Church at unity with itself has been insufficient by itself to draw us out of our divisions. We need also the goad of conscious failure to drive us out of our smug contentment into an effort as determined as it is restless to realize the mind and prayer of Christ.

We are in the presence of conscious failure. The Christian Church, as it is, is ineffective through the fault of its leaders and followers. Admitted, as may be admitted with justice, that Protestantism broke the unity of the Church in the interest of righteousness, the time has come when in the interest of righteousness unity must be regained.

To-day there is no united and convincing voice from the Church on elementary moral principles. Listen to what a secular journal says of the clergy, a journal which is not given to talking of religion—in fact I think this particular article is the first of its kind I have ever seen in my many years of reading it.

There is, unfortunately, an all-too-sufficient reason why Christian clergy do not resist the ultimate reign of force in human affairs and the ever completer secularization of society. They themselves are impotent to provide any positive and operative alternative to the reign of force. They do not know how to frame a social order founded on moral knowledge which will work as successfully as the physical order ordained by the state. They do not know how to reorganise the institution of private property in the interest of human liberty and social service. They cannot guide mankind towards the good life in so far as the good life involves living responsibilities towards other people in this world. They cannot lead their flocks because they do not themselves know enough to be good.

Behind this severe indictment of the clergy stands another. The ultimate indictment is against a divided Church. How can the clergy who have only partial education give complete instruction? How can the clergy who have a commission only from part of the Church face evils with that overwhelming power which they would have if they had a commission from the whole Church? There are individuals who may rise above their limitations, but they are rare.

The confusion of denominationalism bestows as its first crippling inheritance a confused moral conscience. We are talking in these days of the unification of the Church along lines of faith, but we have got to be even more elementary and go into the sphere of morals. To illustrate, the principles governing family life are not sounded with any clear note by the Church. Family life has never been more imperiled than in our day. Our times, prolific in sin, have first polluted marriage, and then offspring and homes. "From this fountain sprung the calamity which has flowed upon the country and the people." I am not quoting from either a moralist of modern times or an ecclesiastic; I am quoting from the Odes of Horace. We have in the Christian world to-day, sad to relate, no common mind about marriage. Christ's ideal is perfectly clear, but the churches weakly compromise, and frequently leave to the State to decide what is moral and what is immoral. The Church to which I owe special allegiance has a canon as ridiculous as it is pathetic: it allows marriage after divorce only to the innocent party in a suit for adultery, but it says that the clergyman may refuse to marry such a person if he feels so inclined. It is that straddling of the fence which I regret to say has been one of the weaknesses in moral questions of the Church.

In the United States each state has its own laws relative to marriage, and it is possible to get a divorce for next to nothing. Any collusion in some states will make it possible to break the bond and set both parties free for a new union. Yet here is the extraordinary thing implanted in the mind of man—the desire for moral sanction. Even when such people have flagrantly broken the moral law, and desire to break it still more, they look to the Church to give them moral sanction, and frequently the Church does. Here, for instance, I, representing one communion, refuse marriage to a certain person; and he goes a few doors farther down the street to the minister of another church, who, without any question, contradicts what I have said and gives moral sanction to that which I cannot believe God can possibly bless. In the United States in 1910 there were 341,230 divorced persons, one-half of one per cent of the total population. Surely there is something to be done here. This is an elementary question of morals, having to do with the foundation of society; is it not the immediate duty of the churches to get together to find out what the mind of Christ is and adhere to that mind? If there are people who wish to live according to the loose laws of a given country, they can apply for a State sanction, but the Church should say to them: "You will not get a moral sanction; you will not get a blessing from God through the Church." Something far greater than what the Church is now doing might be done by the Church, to restore the sanction which once ruled human conduct and gave a living force to public opinion. Religion in these days is obviously too complacent.

Again, in the days of the Hebrew theocracy the prophets were quick to detect and denounce social injustice. To-day there are many prophets who speak with clearness, but while all speak in the name of the Church, their voices conflict. There is no common voice on justice, without which no commonwealth can survive. There is no interpretation, for instance, of the fundamental doctrine of Christian stewardship definitely applied. If there were a body, and surely the Church is that body, to uphold the beauty of stewardship, and also to inflict spiritual penalties were stewardship improperly executed, I do not believe there would be any conflict between capital and labor.

There are three things we are quite sure about as being the Christian doctrine which the Church, as such, will sustain. All we possess is held in trust; none of you will contradict or even question that statement. Secondly, all we possess has to be administered with a view to the benefit of the commonwealth. That can hardly be contradicted as being the ideal of the Christian. The third thing Christ made obvious was that the greater the possessions, the greater the service to be rendered. Now, it is for the Church in its undivided completeness to make this ideal so compelling as to lift people out of their worldliness and self-consciousness. Nationally, we apply the principle of stewardship, and we execute the penalty where it has not been faithfully exercised. Am

I not right in saying that Germany's colonies were taken not as a penalty only, but because of poor stewardship? How far is the Church prepared to press this principle?

I suppose you would agree with me that every income is a wage from society. Those who receive most, whatever its immediate origin, owe most service to society. Is it not part of the Church's duty to take out of the sphere of mere idealism and to make practical and definite—"If any man will not work neither let him eat?" That was the brutal way St. Paul put it, and I think it final. It was not a local but a universal doctrine. Again, considering the character of the business which occupies a man and gives him his livelihood, is not that a matter of stewardship? Is it not a fair question to ask: "Is the business I am engaged in such as is a benefit to the commonwealth? Am I using my powers and opportunities so as to benefit mankind, or is my occupation a doubtful one or a hurtful one?" Is not that a question a united Church might well present and might well help people to decide? Were the principle of stewardship conscientiously accepted, a great many of our problems, including the industrial problem, would be solved.

Then there is one other illustration of how much in need we are of a united voice from a body that exists to give moral sanctions: the problem of the use of force. How it has disturbed us in these past ten years! There are those who insist that coercion is always unworthy. There are others, a great majority, who hold that force is given us to be used, and that it cannot better be used than to ensure the triumph of a righteous cause. It is for an undivided Church to give us full instruction upon this matter, and not leave each one of us to his own unaided resources. The State has given moral sanction in this matter of force, and not the Church. The Church has tagged along after the nation instead of being its conscience and guide. It is not that the State wants to usurp the function of the Church, but it has been driven to this position because of the divided Church, which has a divided and a confused moral conscience.

When it comes to matters of faith, difficulties multiply. To quote again:

> Christians all profess belief in the saving quality of the personality and the message of Jesus, but their faith in Him cannot break out of the safe sanctuary of merely verbal testimony without being shattered into fragments by their disagreements, ignorance, ineptitude, and irreconcilability. They are widely and apparently hopelessly divided one from another in their vision of the way in which ardent Christians can revive for the successive generations of mankind the peculiarly Christian boon of salvation.

There are thousands who keep outside the churches because of divisions. Of course, many of these ought not to be living outside the Church, but how can we blame them? It is not a great compliment to ask people to come and be naturalized, so to speak, as citizens of a nation that is in the throes of civil war. Yet that is the position of the Church to-day.

Again, think of the effect on the simpleminded, on the children of the divided Church. As I look back to my early days, it produced in me an impression of what we might safely term polytheism. The God I worshiped was for all practical purposes a different God from the God of the Methodists who worshiped in another church a little farther down the street. Theologies which compete and deny one another have the effect of dividing God. It is an unavoidable implication that my God and your God disagree, if I, a child of God, and you a child of God, worship apart.

Probably one of the great conserving powers that has prevented this state of affairs from doing even more harm than has been done, has been the power of the creeds. They have been such a cementing force in the Church that it would be good for the Church to give them a more definite recognition; and this, I think, the churches are inclined to do.

Again there is the effect in the mission field. I have seen it because I have been there, and I know the bewilderment that comes to these poor untutored savages among whom I worked.

Notice has been served on us that the mission field will have no more of our divided Christianity and exported theological quarrels. One of two results will happen: either this will quicken our efforts toward unity, and we will join in with infant churches like that of South India to create a Church according to the mind of Christ, or we will drive the mission churches into an independent local unity, which will be an addition to existing confusion. A mere national church is only one remove from a mere tribal church, and we are in the face to-day of that very grave peril.

Once again, confusion of faith involves confusion of order. Order is the shrine, protection, and propaganda of faith. It is the outcome of an embracing truth, and any one who reads the history of the Church cannot reach any other conclusion. The principles of government precede the organization and embodiment of the government, but there ought to be a comprehensive and much more complete order than exists in the churches to-day. That order cannot be touched until we have reached something like a consensus on the elementary matters of morality and faith.

Now I come to what seems to me to be the most disastrous effect of all: a divided church hinders, and, in some circumstances, almost paralyzes the religious education of the young. I would say about this that a church which does not make the religious education of its children effective need not be anxious for its future, because it has no future. I admire the Roman Catholic Church in the emphasis, and the just emphasis, it puts on the religious education of its children; we will do well, in our various communions, to emulate the position taken up by that venerable church. In the United States there are about 53,000,000 young people under twenty-five, of whom considerably less than one-third have any religious instruction. What those who have any religious teaching do get, is in a crowded hour once a week. There are more than 36,000,000 children in the United States who have no religious instruction. You may well be aghast, and you, no doubt, are asking the question: How did this state of affairs come about? I have no time to tell you the whole story, but as you are aware, when the Republic came into existence, Church and State were separated, though the State was not desirous of becoming irreligious. The restrictions of national and state constitutions were not intended to countenance or advance atheism or to prostrate Christianity, but to refrain from aiding rivalries based on sectarian theological interpretations, and to protect the conscience of the individual from sectarian intolerance. Consequently, it was left to the churches to care for the religious instruction of the young. Had there been an undivided Church, the State would naturally have given place in its system for daily religious instruction. The reason why the State is unable to take that position is because of the competitive character, the rivalry, and the division of the Church as it exists in the United States. It is not the fault of the State—it is the fault of the Church.

You are aware that our common law in the United States is the English common law. Our institutions are the extension and development of yours; we are bound together by a very close tie in this respect, and we may well thank God for it. The idea of the State is really Christian, but there are schools to-day which have never a prayer, never a word of Scripture read. The general position is that the schools are neutral in the matter of religion. You know as well as I do that there is no such thing as neutrality. The result is that the State, in its schools at least, is hostile to religion. We are just awakening to this serious condition of affairs, and there is beginning a demand for a sort of *modus vivendi* which I trust will result eventually in real religious instruction in the schools once more. You are in better case here, but you will not think it presumptuous if I give this warning word: Don't be satisfied with the mere fact of religious instruction; see that it is of the highest sort, and that it is given to your children by those qualified to give it.

Let me now make two quotations, notable not so much for their intrinsic value, as because of their origin, one by an American editor already cited, the other by that intellectual barometer, Mr. Wells. This is from the editor:

> The Reformation severed the alliance between knowledge and religion—an alliance essential both to human liberty and religious authority. The steady expansion of secular knowledge is the dominating fact in the lives of Christian peoples. It is exercising an even more complete and irresistible authority over both the conduct and the conscience of mankind. But its authority is devoid of moral sanction. The new knowledge has done little or nothing to enhance or to liberate human life as a whole. On the contrary it is vesting the moral ownership of incalculably formidable engines of power in particular classes and nations whose special interests are opposed to general human fulfilment. If the secularisation of knowledge continues, it will ultimately wreck civilisation. The integrity of the City of God can only be restored by the reunion of knowledge and religion.

That passage might well have been written by one of our most serious thinkers in the Christian Church, but it was written by a secularist.

Then Mr. Wells points out that religion and education "have been the chief synthetic forces throughout this great story of enlarging human coöperations." He proceeds to argue that the separation of "religious teaching from formal education" is responsible for much of the trouble of our times. There has been a slipping of ancient restraints, a real decivilization of men's minds. We will lay stress here on the suggestion that this divorce of religious teaching from organized education is necessarily a temporary one, a transitory dislocation, and that, presently, education must become again in intention and spirit, religious. Education is the preparation of the individual for the community, and his religious training is the core of that preparation. This happy consummation of hope can be only when a new Pentecost of unity blows "through life, again like a great wind, bursting the doors and flinging open the shutters of the individual life, and making many things possible and easy that in these days of exhaustion seem almost too difficult to desire."

So in Mr. Wells we find Saul among the prophets. Divided Christendom has had a long and fair trial. An honest man can say only one thing—it is a failure. Its finest opportunity was in America, in a fair field with no favor; it had no local traditions. The old world quarrels were minimized, and yet it has gone on dividing and redividing; and in the meantime the nation has become steadily more and more pagan. The population of the United States is about 104 millions. Church members, including children, are less than 42 millions. In terms of a majority, America is not only non-Christian but nonreligious. It is in the same category in the terms of the majority as China. Of course, if these 42 millions represented a very high grade of unified Christianity, we should not have the weakness they exhibit.

We have 202 denominations; grouped as follows: 158 grouped in twenty-four families, families that are not in perfect harmony, and forty-four separate denominations. Between 1906 and 1916 thirty-one denominations were added and seventeen were dropped. I am sure the compiler of the census had a very rich sense of humor, because he says there was a net gain of fourteen. I am sorry to say—I am not speaking as an American, but as a Christian prophet—I am sorry to say that America has proved to be the mother of schisms. The only thing for America to do is to become a great promoter of reunion. We want your help. I have seen it stated in America that the hope of Europe is in American Protestantism. Doubtless even our splintered Church has something to contribute, but we have nothing to justify such an assumption of superiority. We have as much to receive from, as we can give to, Europe—perhaps a great deal more. At present there is what I would call a drift toward unity, but as yet in the Christian Church we have only reached the armistice stage, which, as you will agree, is a pretty poor stage. We must move on to something that is worthy of the name of peace. Peace is the result of something else, the result of unity, and yet peace cannot come without unity. We all want peace—God knows we want peace. Failing that, I see no future for the Church.

If this drift toward unity is to become a power, it must be consciously converted into a deliberate and intelligent purpose. Each Church must educate itself to relate and subordinate its ideals to the perfect Church. A Church that lives for itself is contradicting the law of its being, and should be placed among other selfish organizations and beings. Each Christian Church must give to all of the rest of the broken Christian body the same respect it gives itself. That is the beginning of fellowship—the unity that is to be is not uniformity, but the combined resources and wealth and reconciled differences of all the churches.

Unity is so mysterious and complete as to transcend any human analogy. I would not depreciate federation—we are experimenting with it in the United States with considerable success locally and in wider circles, but no mere system of federation can take the place of unity. Unity is the fellowship, in soul and in deed, of those who are one. Federation is the joint action of those who are still divided. The unity we desire is not for the sake of economy, though economy will result, but in order that the Church may fulfill her divine mission, "that the world may know that Thou didst send me, and lovedst them even as Thou lovedst me." This is the vision of the Church that is to be, and this is the vision of the Church that you and I are responsible for ushering in.

What are we going to do? "Those love her best who to themselves are true. And what they dare to dream of dare to do." I would be false to my trust if I were to stop without one further word. There is the vision of the confusion and there is the vision of the unity: how are we going to reach unity? Happily, the means of reaching it is extremely simple, and there is no other way. The means of reaching unity is fellowship. When the world lost its way, when it broke itself into hostile fragments, when at last in its exhaustion it lifted its head again and strove to reconstruct its cities and its fortunes, what did it do? It held a fellowship, calling it the Peace Conference. It did not look for any elaborate machinery; it looked for an opportunity of gathering itself together, so that representatives of differing nations would sit face to face, discuss the whole problem and work it out by the only means that God enables man to work out great problems —by fellowship and coöperation. It is for him who is lonely or in prison to dream of fellowship, but for him who is of a fellowship, to do and not to dream. Conference is the handmaid of fellowship, and the more conference the better. Controversy! No, we want no more controversy. Controversy has been an enemy to the truth and has divided the Church. Controversy loves pen and paper and vitriol into which it may dip its pen, but conference loves love. We need to recognize more clearly, then, that it is not so much agreement which produces unity as it is unity and fellowship which produce agreement.

So we look on the situation to-day without despair, but with the certain and sure hope that

God has given us the resources with which we may meet the responsibility fearlessly. He is presenting to us an opportunity unprecedented in all the centuries that are past.

Chapter IV

OUR PERILS

I HAVE been trying to deal with fundamentals in order to awaken with deeper conviction the realization that each one of us is so much a responsible being that it is his duty to prepare a more worthy morrow for the world; in the execution of this responsibility, however, none of us is left to his own experimental fancies. He is guided by a partner in responsibility, who has a clearly conceived purpose for the human race, which He makes sufficiently clear to us who are to work it out here on earth. God's responsibility is an all-embracing one, and He gives us that confidence that comes from the knowledge that if we do our little, He will not fail in His much. He gives us all the strength that is necessary for us to have in order to fulfill our great human destiny.

Owing to the enlargement of knowledge and the advance of learning in the last century, many of us have become, without knowing it, fatalistic; we have somehow allowed ourselves to believe that we are little more than straws in a current—at any rate that it is not for the average human person to worry himself about what the morrow is to contain. We have got to be shaken out of any such fatalistic conclusions. Surely there is no way of reaching this end better than to go back again to the personal relationship which man has with God—God, our Father, we, His children. Then are we spurred into new action. We have a command of the past which comes from our having within us the products of human life, bad and good, and we have a command of the future through power of foresight and prophecy. We can see, at any rate, the heights to which God expects man to climb as well as the depths which he expects man to avoid. Among other things, chiefly among other things, we are to plan a to-morrow which is to be a morrow of unities and coöperations.

In an earlier chapter we gave our attention to the absolute necessity of a united Church as being the means by which God pours out His complete resources into human life and makes them available for us in what we have to do. The great barrier to the advance of the Church to-day, one which almost blocks the progress of the Kingdom of God in foreign lands, is our disunity at home. Until we do something to nullify its effect, we cannot hope for any larger progress in the mission field. It is part, then, of our duty to create a to-morrow where there will be the impossibility of a disunited Church—in other words, we must aim for that unity which is so high and mysterious that we can perceive only dimly its wonders. It is there as the ideal after which God expects us to reach.

If the unity of the Church is the first thing, the unity of the nations is the second, and from the unity of the Church national unity should receive its cement as well as its chief impetus. No enterprise in the whole world has received a more direct or crippling blow from the Great

War than the mission work of the Christian churches; and when I say that I do not mean chiefly, and much less solely, in the sphere of finance or of personnel. It is to the credit of the churches that in spite of the great strain made on their financial resources, they have succeeded in supporting mission work in the fine way they have since the War came to break up our old order. Even in the matter of personnel, while they have been crippled sometimes by the gift of their own workers to war work, yet they have met the need with very great courage. The real shock that missions have received at the hands of the War is in the sphere of ideals—so much so that the white man's religion and the white man's civilization are discredited. We must honestly face this fact; what is true in South Africa is also true in China and Japan. It is only by facing facts as they are, however ugly they may be, that we can hope to deal satisfactorily with them. The only obstacles that are not in a fair way of being overcome are those which are covered up by our own acquiescence. On the other hand, it is those things, however disagreeable they may be, which are dragged into the sunlight that are in a fair way of being controlled, and if they are absolutely evil, overcome. If I have to say some things about the conditions of missions to-day that are not comfortable to contemplate, it is only in order that we may set things right and place missions on that high plane of advantage that they ought to occupy.

The fact of the matter is that the lands over which the Prince of Peace has been supposed to be supreme ruler have been in a welter of war in which every precept of righteousness has been outraged. Ideals never become so inoperative as when those who proclaim them slap them in the face publicly, and in the eyes of the oriental peoples and of the black man in Africa, that is exactly what the so-called Christian nations have done; they have mutilated their ideals and grossly insulted them. As Mr. Oldham says in the current number of the *International Review of Missions,* "There seems no lack of justification for General Smut's statement that the native in South

Africa is losing faith in white men, white education, and white religion." Then because of the break-up of governments and general chaos and disorder, there have come in propositions and plans for rule that are contradictory of all Christian thought and Christian philosophy; as a native writer says:

> Bolshevism and its nihilistic doctrines are enlisting many natives up country. Socialism of the worst calibre is claiming our people. They say that Christianity must be opposed; that we must fabricate a religion of our own. Christianity is the white man's religion which must be uprooted; we must unite to compass our freedom, opposing the white man tooth and nail.

We may feel mortified at such a statement, but our irritation is not going to cure the cause of such expressions of hostility as I have read. We must look to ourselves and admit that in a large measure we are the guilty parties and are responsible for such revolt. As a matter of fact, revolution is more often caused by the faults of the conservative and those who hold the reins of power than by wicked radicalism on the part of those who are asking for a new order.

Again, because of the War there have arisen new national antagonisms which may be fatal to the progress of missions in the Orient. To-day, China and Japan are at daggers drawn with one another, the Chinese claiming that those who are responsible for the Versailles Treaty have worked a great wrong on China. Japan, of course, feels that what has been done is in accordance with justice, but the result is a bitterness between those two nations which it would be hard to exaggerate. They ought to be reaching mutual understanding, but are driven farther and farther apart.

In addition to what I have indicated as being of great detriment to missions, there is the chaos subsequent to the cessation of hostilities. A world full of suspicion and distrust, of national antagonisms and hatreds, is in the highest degree unfavorable to the progress of missionary effort. Those who bear the Christian message are subject to an almost fatal disadvantage when the race to which they be-long is the object of deep-rooted dislike. It will avail little to redouble our efforts, to multiply our forces, to improve our methods and organization if a chasm of mistrust yawns between us and those whom we would reach.

It all comes back to this, as I said at the outset of my lectures: if we are going to advance toward the Kingdom of God, we have got to do so in our own home, beginning with our own lives; we must make our ideals more operative in our character, and we must set our face steadfastly in the direction of Christ's clearly expressed ideals for the human race. The two unities that Christ expects of us are spiritual unity in the body which is known as the Church and unity among the nations.

We are the professed children of the Prince of Peace, and in national affairs (it may come slowly but it must be our ideal) we must eliminate force as our arbiter in disputes. We must use force in another direction. Our Lord said that the Kingdom of Heaven was taken by force, and here is an opportunity of exercising such force. We must force (and I use the term quite deliberately) from God His promise that there will be no more war, but we must bear in mind that God submits to force only when we ourselves subject ourselves to force and put our lives into line with His will. The only atonement that so-called Christian nations—I am afraid I shall never be able to say again "Christian nations" of the nations that are—the only way that so-called Christian nations can make an atonement for the Great War must be, not in a petty, but a great peace. Now such peace comes only as a product; it is the product of unity; it is the direct result of realization of unity amongst the nations; it is the outcome of the distinctively Christian truth of human brotherhood born of divine fatherhood; a destiny, not an experiment; an organic relation, not a *modus vivendi.* The idea of unity among the nations is as old as the Gospel commission: "Go ye therefore and make disciples of all the nations." With all the nations Christianized, this unity would be manifest; but let me say that no matter what machinery you have, no matter how effective our agreements of an external nature seem to be in bringing about a unity of the nations, that unity must begin in the like-mindedness of the people who compose the nations. The machinery will leave us all cold and will be in a large measure inoperative unless that development of the life of the citizen is a real thing and is built on the basis of Christian principles.

It is, as I have already said, a very old thought to any earnest Christian thinker—this idea of the unity of the nations. I have seen in some journals a quarrel over the exact date of the first proposition for a league of nations—as to whether it was by the Americans in July, 1915, or the British in June, 1915. To all such disputers I would say, they will find the earliest suggestion of it in the royal commission of Christ to His missionaries; and as for more formal statements with a direct purpose in view, that can be found in history from the time of Dante.

In our day the meaning of a league of nations is more full of hope than in any other period of history. So long as governments were not identified with all the people, nations could only touch at edges. You can have associations of governments and such undoubtedly do a great deal to preserve the world's peace; you can have alliances and a balance of power; but you cannot have a league of nations unless the people composing the nations are on the side of the league. As governments have advanced and become more a government of all the people, there has grown up what we have termed an "Entente Cordiale." An entente cordiale is something higher than an alliance, just as the spirit of friendship is greater and higher than formal agreement. Again, so long as a nation was counted a supreme social unit, no real sense of solidarity or interlocked fortunes amongst the nations was possible. Now our duty is by painstaking education to make men accept their place as world citizens with world responsibilities in the same matter-of-fact way that they accept their citizenship in the nation. And this is not a disqualification of the nation

—it is an exaltation of the nation. Just as when you take a child and say to him, "Your complete responsibility is not to your father and mother and sister—it is to the nation," you exalt the family; in a similar way, when you tell the citizen of the nation that his large responsibility is to mankind, you dignify and exalt the nation.

A missionary understands this language well because it represents an ideal which has been the actuating force of his life, which took him abroad, which gave him his inspiration, which represented his purpose in large measure. When we go back to the first great foreign missionary, St. Paul, we find in him an intense nationalist. He was proud of the city of his birth, and he was even more proud of his Roman citizenship. "I am a Roman born," he said with pride; but the citizenship he was most proud of and that to which he gave his chief attention was his citizenship in the Kingdom of God. He was primarily a citizen of mankind, and recognizing himself as such, he was forced under a divine compulsion to go abroad and share his large privilege with the peoples of the earth.

That illustrates in rather a fine way the conception which missionaries have. It is a conception that is always supernational. Missionaries are the foreign statesmen of the Church. The Kingdom of God which they go to advance is not a kingdom within a kingdom but a kingdom above a kingdom. A missionary, if he is true to his vocation, must always hold his own national loyalty in abeyance. Unless I am very much mistaken, Article 438 of the Treaty, on German missions, is drafted in the belief that the German missionaries had used their missions for their own national propaganda. They had prostituted their high office to a merely national purpose. Missionaries of foreign nations can do work only as a trust in countries under other flags than their own; they are on their honor not to promote the political interests of their own nations. When a missionary goes far afield to the ends of the earth to people of another race and another color, he expects to find in the people to whom he goes not curiosities, human curiosities, not strangers, but brothers beloved; he starts out with a supranational mind and by living as a brother among these people of another race and another color he wins them into actual brotherhood. The missionary's ideals are supranational. He is sustained by a supranational promise: "The kingdoms of this world shall become the Kingdom of our Lord and of His Christ. The nations shall walk amidst the light of the Holy City. They shall bring the glory and honor of the nations into it."

This is the ideal and conception which takes men into difficult places abroad with a joy in their hearts which has hardly any parallel. The result of mission work has been an enormous aid in creating, both far afield and at home, the supranational imagination. Others have gone abroad for specific purposes: the man of commerce to exploit the peoples; the statesman to stand for the interests of his own country; the man of science to find what new secrets may be discovered in relation to the earth's inhabitants. Each one has come back with a contribution to the world of man. The man of commerce tells of possibilities of trade and of new links of commerce between nation and nation. The statesman comes back to speak of new opportunities of fellowship between the nations and of new advantages, politically, for his own nation. The man of science comes back with new tales of human curiosities, but the missionary comes back with a story of human brotherhood. I do not hesitate to say that the chance of a league of nations to-day and of the unity of mankind would have been quite measurably less had it not been for the loyalty and self-sacrifice and high vision of our missionaries abroad.

Just think of some things that they have been enabled to do in connection with work in Africa, India, China, and Japan, mentioning these four great districts of the world's areas. They have changed foreign places of the earth into scenes as familiar as our home landscape. They have converted human curiosities into brothers beloved. They have helped men both at home and abroad to rise above national limitations and suffer and die for the Kingdom of God. They have put men into such intimate touch with Jesus Christ that they cast away their local loyalty to tribe or race for a loyalty to the Kingdom of God. There is no courage like the courage to die for an ideal, and even among the simplest converts in the mission field we have those great heroes. If it is "sweet and becoming to die for one's country," I suppose it is the bitterest cup that human lips can touch to be rejected and slain by one's own country. Yet many and many a man, from loyalty to the Gospel as taught by the missionaries, has stood steadfast until the last and has come to be numbered among God's saints and martyrs.

Much of the best understanding that the far-off peoples have of us is the work of the missionaries. It will forever redound to the honor of David Livingstone, that explorer, scientist, humanist, that he counted himself chiefly and before all else a missionary, because the missionary's vision embraced everything else. At this juncture, the missionary can do more than the statesman to develop in the hearts of men that sympathy and understanding which is necessary if nations are going to do more than have superficial contacts. If I were at the dawn of youth again instead of being in the shadows of approaching age, I should not hesitate to ask the privilege of going abroad in order that I might live out in some way the great ideal of the fellowship and brotherhood of mankind. I would say to young men and women of this generation who have yet to dispose of their lives, that they ought not to lay that great aim aside without first asking of our common Master whether it may not be His will that they should have the privilege of serving Him in foreign lands in order that the foreigner might become a brother.

There is another side in connection with the League of Nations that the missionary will understand—I mean the mandatory. The principle of the mandatory is that the strong nation should care for the interests of and protect the weaker nation, a thing the strong nation hitherto has not always done. The missionary has frequently found in the particular mission field where he is occupied that the country of his birth is exploiting the people, and he has taken up the cudgels against his own country on behalf of the people. If you wish to see the fruit of the work of missionaries in the form of a mandate, you will find it in Article 295 of the Treaty of Versailles and Article 23 of the Covenant, consummating the work that the missionaries in China and Japan have been doing for over half a century, in order to help the Chinese from being further exploited for the sake of gain by those nations and firms that have been making wealth in the opium traffic.

Again, take the question of involuntary servitude. Time and again the missionary has fought against civilization in order that he might get for the people to whom he was ministering that freedom that belongs to every child of God. It is very important that we should consider this great world question in all its bearings. When I place it before you in the light of mission work, I am not using any extravagant language in presenting the value of the work and life of missionaries. So far as I can see, next to the unity of the Church, the unity of the nations in some very real form is essential for the advancement of the Kingdom of God throughout mankind. It comes to us, the first great proposal in our day, as a secular scheme. If the churches had been in unity I believe there would have been a spiritual power let loose that would have given us a scheme of, or a vision for, a league of nations. It has not come because of our divided Christendom.

You will remember there were those who endeavored to get some recognition of God in the Covenant of the League. There were those who wished there might be some prayer before the great task of drawing up the Treaty was undertaken; but it was of no avail—secularism prevailed.

An association of nations, thinking of it in terms of the development of the human race and of government, is the next logical step in the development of democracy. The editors of the *Round Table,* who represent a fine idealism and who are, I think, men who believe in God as the Father of the human race, have come out in a flat-footed sort of way for a world State. While I know there is room for a dispute on this question, I want to put myself emphatically and firmly on the side of these men. In the last number of the *Round Table,* the editors say:

> In the course of the last century the various communities of the world have become intensely dependent on each other. What each does or leaves undone has an intimate effect on all the others. The states of the world are to-day more interdependent than were the thirteen states of North America at the moment of their Union. Humanity could gain infinitely more by uniting in one federal state than the people of the thirteen colonies gained in 1787. What the world needs is a world commonwealth, with a law, in matters common to all, moulded, interpreted and enforced by a government which is not responsible to governments, but to all men capable of political

judgment. The attainment of a world commonwealth is the inexorable condition of world freedom—of life, that is, in the highest form which this planet can offer. Immunity from war will be one of the results of such freedom and a visible sign of its attainment. This final freedom with all its manifold blessings is not in sight, for the spiritual basis of the world commonwealth is as yet lacking.

When I speak of democracy I use a term of many definitions, and I would not accept any definition as a final one. In a political sense, democracy is the government of the whole people by the whole people, and it is the heritage of the people who have learned by education to think in terms of the community welfare. Unless a body of people who make up a community or a nation are uniform, there is no hope, no basis, for a democratic form of government. Formerly, people were unable to think for themselves and a leader was wont to impose his conclusions upon the masses. I do not mean to say that everybody is able to think for himself now, and many of those who ought to think for themselves do not think for themselves. One reason why democracy is a failure is because of the refusal —you cannot use a lesser term—the refusal of great numbers of citizens to recognize the sanctity of the ballot and the importance which the individual citizen holds in the commonwealth. One of our great duties to-day, each in his own nation, is to rouse to a new conception of the relation of the citizen to the State those who are acting in an irresponsible way.

Democracy is not a national principle; it has been nationally applied, but it is supranational. Nor is it a form of government; rather call it a fundamental principle of brotherhood. Hitherto, the good citizen was expected to study and be intelligent about all matters that pertained to the welfare of his own country. Now, the well-instructed citizen must include in his consideration all international affairs, that is, the relation of every nation to all other nations. This in the future will rest in the hands of the people and be as much their concern as domestic affairs. It has been stated widely that no longer are we going to allow our foreign affairs to be handled by a few diplomats. We must apply that principle and make it the responsibility of every nation throughout its whole population to care for foreign relations. That in itself is going to be as strong a barrier to conflict as any that can be erected.

It would be unworthy of me, in speaking as I do with such conviction as I have relative to the League of Nations, not to try to explain America's position to-day. It can be understood, and I would say to the credit of some of your great statesmen in Great Britain, it is understood by them; but it can be understood only by those who know something of America's history and domestic problems. We in America feel that the leading minds in Great Britain, and the citizens generally, have been extremely forbearing and patient, much more so than we have any right to expect of this country.

Let me just touch on a very few things that make our position a very difficult one:

in the first place, America is not so much a nation as it is a federation of small nations covering an enormous area. Each state has its own government, its own mode of looking at things, and its own distinctive character. When any great international question arises, each one of the forty-eight states has to be educated so as to see with common eye the problem that is before them. At once you can understand how difficult it is to get the whole of America in line. That explains, in part at any rate, the slowness—I admit the culpable slowness—of America's entrance into the War. It was not that there were not great masses of people who felt (certainly after the sinking of the *Lusitania*) that America should step in, but there was no creation of a national mind. Indeed, America has only recently reached what you might call a national mind.

Another element is the composite character of our population. It is comforting to one of my own antecedents who believes in the great work of service that the Anglo-Saxon and the northern peoples have to do for the world; it is comforting, I say, to one of my position or yours to know that we have in the United States fifty-five million people who are either descendants on both sides from our colonial ancestors or else are of more immediate British stock. In other words America to-day contains five millions more of our common blood than Great Britain and Canada put together. The balance is in your favor only when you throw in the population of Australia. That in itself is a comforting indication that the ideals that originated in Anglo-Saxon minds and have always been supported by men of Anglo-Saxon blood are in safe keeping. That great mass of people represents for the most part like-mindedness. They are scattered through all the states, and yet they have all a very intimate relationship and affinity. On the other hand, we had four millions of Irish in America in the year 1910. Sometimes I wonder on which side of the Atlantic Ireland is. Then, twenty-five per cent of our population is German or of German stock. Let me say about these Germans, they are good Americans, and so far as Prussianism is concerned, it is dead. It died in America when it hung itself. It was given all the rope it could use and it made itself a fine tight noose. When the right moment came, it hoisted itself higher than Haman and it is deader than the deadest door-nail to-day. Amongst these Germans, there were many of our finest soldiers in the War: they were as whole-heartedly on the side of the Allies as you yourselves were. There might be some antagonistic to England; there might be some antagonistic to France; but they are real Americans, and more and more are being governed by American ideals and American hopes. American ideals and hopes are precisely the same as your ideals and hopes.

Without going further into this matter, you can see how difficult it must be, with a population of 104 millions scattered over the whole country, to get people to look with common eyes on such a great vision as is presented by the League of Nations. Never in the history of the United States has any question been studied so carefully or by so many people as the Covenant of the League. I suppose I can say with accuracy that almost every intelligent man and woman has read that Covenant. Why reject it, then? Because America is beginning to think for herself, and the Covenant of the League came to the people as a superimposed project. At any moment during that discussion, America was ready to adopt the League with reservations, but our President refused. He blocked the way; he gave what the American people felt to be a superimposed doctrine interfering with constitutional rights that are sacred to democracy, and not merely sacred to democracy as a right, but a necessity for democracy if democracy is to fulfill her responsibility. The reservations were such as were not objected to by the British if Lord Grey's intimation was accurate, nor by the French, if Clemenceau represented the mind of his nation. The question was a fundamental one. The vote of the people last November was not a rejection of international responsibility. It was the difference, in its fundamentals, between the President and the people to whom he appealed. To-day the mind of America is unchanged. Its determination to accept international responsibility is inflexible; but if for the moment we are slow, remember, that while our heads are a little bit puzzled and our minds not yet quite made up, our hearts are all right.

There are large bodies of eminent and learned men who have always stood for the League as it is—for instance, the American Bar Association by a Special Committee of five, reported in favor of the League as it is by a vote of three to two. One of the main difficulties is that in the minds of some men, and of men of weight, the Covenant of the League still appeals to force as the final arbiter. I am not going to enlarge upon this, but will refer you to two articles, one by an American and one by an Englishman, that will state the whole case. On the eve of the elections, President Wilson said: "There is only one way to assure the world of peace; that is by making it so dangerous to break the peace that no other nation will have the audacity to attempt it." That was the issue that was placed before the American people. While all of us must recognize, whether or not we disagree, the great service that our President has done in formulating in exalted language a vision which gives great hopes for the future, yet there are those of us who must be frank even when we differ from him who is our First Citizen.

Of the two articles I have referred to, you will find one in the current number of the *Hibbert Journal,* and the other, an article by George Wharton Pepper, a great friend of England's and of the Allies, in the January number of the *Journal of Comparative International Law,* published in London.

There are just two other things in connection with our difficulties I should like to touch upon. I cannot attempt to be and do not pretend to be exhaustive; I am just indicating that we have difficulties, but that we are not losing sight of the great purpose and responsibility that rests on the American people. First, there is the whole question of a written constitution. Well, you say, that is curious. Aren't the Americans one of the few who have a written constitution? Yes, and just because we have one, we see its dangers. I am not convinced myself that the best way to proceed to a complicated task is by way of a written constitution. When the Constitutional Assembly met and drew up the American Constitution, one of its most distinguished members (Gouverneur Morris), because that Constitution failed to deal frankly with the matter of slavery, called it a Covenant of Hell. What was the result? It proved itself in that respect to be a Covenant of Hell, because we had the Civil War, the most disastrous civil war the world has ever seen, as its consequence. Many of the people feel, therefore, that they do not want to accept a constitution such as the Covenant of the League represents, because of the many faults it contained, faults which we all recognize because of the number of amendments already suggested.

In the second place, I cannot close without saying that by rejecting the present form of associating nations in a unity, the United States becomes responsible for proposing something better and more effective, or else coming in. By virtue of America's favored position and wealth, it is her duty above that of all other nations to lead in bringing about a stable world order. The incoming government which takes the reins of office within a week has this as its first and most solemn undertaking.

I repudiate for myself and for all high-minded men of my nation the implication of the cry "America first," unless it means America first in her concern for world welfare. America first, or my nation first, is selfishness magnified and nationalized. "Myself first" is the claim that blocks the progress of Christ. In the individual, it is the contradiction of God; in the State it is nothing less than, and its logical progress is straight into, Prussianism. Knowing by the experience of our own history the practical value of a league of states, we cannot abandon a world striving for a league of nations without denying the law of our being, discrediting our character, and imperiling the nation's soul. I am glad to say that before a British audience. The papers have been hinting and some of our jingoes in the United States have been saying that there is a possibility of deepening friction between this country and America, and perhaps war. That there is a possibility I admit, but it is something that would be so criminal that were it to be allowed, I should not hope for salvation even at the hands of God for either nation. It would be a desperately wicked thing, and yet it is possible. Because it is possible, you and I must do all we possibly can to promote friendship, friendship of governments, friendship of churches, friendship of citizens. When the German Fleet had surrendered, Admiral Beatty, whom I had had the privilege of knowing when I was with the Grand Fleet on an errand from the American Army, wrote to me:

> I regret greatly the departure from my command of that fine squadron of vessels of the United States Navy who shared with us the triumph of the Great Day. They have just

left us and I think if they have done nothing else they have cemented a comradeship between our great sea forces which has generated a spirit which should stand against any strain that might be put upon it in the future. I would that the whole world could realise how deep and steadfast that spirit really is and the thorny path which lies ahead would be made clean and straight.

That is said of unity of armaments and it is true. Personally, I want, in your presence, to express my hatred of the principle of armaments. I look for the day when Europe will have as few forts and as little signs of military power as you can find between the Atlantic and the Pacific, along that line which separates, or shall I say which unites, the United States and Canada. As for naval armaments, armaments control men—men do not control armaments. Give a man armament, and you educate the man so that he will lust to use that which he knows he has skill in using. May God hasten the day when we shall put forth in its right place the great power of Christian love where it will control the human race.

Chapter V

CHRIST THE UNCROWNED KING

THE final test of the Church is its ability to create and to perpetuate Christlikeness. If it fails in this, its failure is absolute. To-day most of us are accusing ourselves of personal failure in that we have not conformed our lives to the likeness of the great Leader; and it is no half-hearted self-condemnation. We are well aware that had we put in larger endeavor, we should have been much further on in the life of holiness than we are at the present moment. As we condemn ourselves, other voices of judgment are sounded in our ears. They may make us wince, but if we have the proper mind, we are not going to resent such judgments, especially when they come from childlike people who are our responsibility and to whom we have sent our representatives to win them to Christ. Indeed they come with a very Christ-likeness which we ourselves covet. In a recent book, a book of considerable power, there is a quotation from an African chieftain in which he claims that there must be two Bibles, one of license for the white man and one of discipline for the black man. The black man's Bible, so he argues, is an expurgated edition with all the license that is granted to the white man removed. He claims that the white man has tricked the black man. That is a terrible arraignment, and it does bring very clearly before us the low level of Christian life and character.

This is a judgment from the mission field. All of us at home have expected much of missionaries; we have looked for increasing unity and good will among our workers and among the various Christian churches represented by them. More than that, we have expected fruits from their endeavor. We have been patient, doubtless, in looking for great results from the mission field, and we have not been disappointed, either in the extension of the knowledge of Christ and increasing evangelization, or in the type of character, the best type of character, that has been produced through the work of missions. There are no finer examples of Christ-likeness since the early days of Christianity than those that are recorded in the annals of missionary literature. Inasmuch as we have expected much of missions, we must look forward to the kind of judgment that is being pronounced on us from those who are far off. The mission field to-day is demanding three things of us, all indispensable for the success of the work: a unified church, good will and peace among those nations that have always prided themselves on bearing the name of Christian, and from us as individuals, a higher type of Christian character. Failing the ability of the Church at home to achieve these, we have no right to expect any very large advance in the mission field. I have tried to emphasize the fact that we are responsible for changing existing conditions. The least that we can do is to take these three things and make them our working ideal. It is our business by a kind of Christian determinism to make all these demands conspicuous features of the morrow.

I have been painting in outline great schemes that embrace masses of people, and I can understand how some may complain that I have been, so to speak, talking too large, that I have not come down to the simple opportunities of those Christians who are living in circumscribed conditions. If I were to stop at the point which I have now reached without going any further, the complaint would be justified. In answer, however, to that criticism, I would say that our Lord Himself took the line of first sketching in rugged and magnificent outline the features of the Kingdom of God, the perfection of all righteousness, the unity of the human race, and then He dealt with the duty of the individual to the large scheme of which each person is a part. He said, "You are going to contribute to that great whole if you become my humble follower." If the mystical body of Christ means anything at all, it means that when the humblest person takes on the mind of Christ and imitates Him, He sends new vitality through the entire body. So to-day, if I deal with the imitation of Christ as the means by which we are to follow Him, it is because that, after all, is the great thing within the reach of each one of us, and without it we cannot hope for the accomplishment of any majestic plans of God which He has placed before us as our destiny. The Christian, and we need to be reminded of this time and again, is one who takes Christ both as a Savior and a Pattern. The two cannot be separated. Many of us have leaned on the saving power of Christ without realizing to the full that God expects us to imitate Him.

I have quoted on previous occasions from an American secular journal, and once more I am going to read a pargraph from an article which the editor of that journal wrote. He is feeling after something stable upon which he can build as he looks forward into the uncertain future. He sees one hope for the world, namely, a revived belief in human nature, and a renewed effort to imitate Jesus Christ. That is nothing new from the lips of a preacher, but to have that teaching from a man who is eminent as a thinker and a secularist, makes us sit up and take notice. Here are his words:

> Psychology may soon be qualified to supply to those who are interested in the art of living a much sounder science of human life than our forbears have ever had. But not unless psychologists recognize the extent to which the knowledge of human nature depends upon faith in human nature. The effective testimony in favor of human regeneracy must come from the affirmation by a renascent Christianity of the saving virtue of the imitation of Christ.

As you will note he is speaking in social terms. What he has in his mind is this, that those who really imitate Christ not only receive His character as their own, but they become in a very real way what He was—Saviors.

The love and reverence for human life born of the imitation of Christ constitute the substance of a truth which in so far as it is acknowledged really has some chance of setting mankind free. The possessors of such knowledge could take advantage of what the human mind is learning about particular aspects of man and his natural environment in order to contrive immediately operative methods of liberation. They could build a civilization whose security would depend upon the moral authority of a Church rather than the irresistible power of a State.

You see he reasons that it is the State which must set standards of conduct.

And that Church would consist of men and women who were capable of understanding throughout their days in this world.

That is a very noble passage and is worthy of the lips of any great divine. You see what he stands for—the mutability of human character. We have got to believe in it again with a thoroughness that will drive us into new heights of trust in our fellow men. Then he says we must imitate Christ, we must imitate Christ as the chief means of reaching the great destiny of the human family.

Now, at this moment of discredited and broken leadership, it is a great comfort to realize that in our relations with God we do not always have to think of ourselves as leaders. God, the great silent witness to righteousness, is yet not silent. He is, as we have considered on previous occasions, our copartner always. God is our foremost companion, and a companion is a way quite intelligible to us. I mean to say He is our companion, not as an intangible spirit, but as a perfect man. His purpose is not to impose on us arbitrary law. If God had never identified himself absolutely and completely with human life, it would have been quite just for us to throw it into His face that he had left something undone which He might have done to prove His love. He might have contended that the laws He imposed on us were arbitrary laws, harsh and cruel; but in that God is not only our law-giver, but also one who has obeyed the law by which we live, we can draw up no such indictment against Him. The laws that Christ exhibits to, rather than decrees for, us are the laws by which God himself lives. He asks of us nothing that is not part of His experience, and so of His own greatness. He is the King who would make us all kings. There is such a thing as the democratic mind of God, and surely it is no more wonderfully exhibited than in the coming to earth as Jesus Christ of the Son of God, who said, speaking of His own Kingship, to those who were His closest companions: "Verily I say unto you, that ye which have followed me, in the regeneration when the Son of Man shall sit on the throne of His glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel." And then that promise given to the foundation stones of His Church is extended to all His followers—"He that overcometh, I will give to him to sit down with me in my throne, even as I also overcame, and am set down with my Father in His throne."

There is a truth that is so great that it contains all other truths, and is the ladder by which we climb unto the utmost heights of God's Holy City. That great central fact is what we call the Incarnation. In it to-day, in that fact and in our belief in it, is the hope of humanity, whether for our generation or for all succeeding generations.

The simpler the terms in which the fact of the Incarnation is brought home to men, the better. We must remember that the great majority of men are not scholars or even profound thinkers, and that philosophy can reach at best but a comparative few. Therefore we, who are responsible for placing the truth of the self-identification of God with human life before the world to-day, must see that we take away from it all that hides or conceals it in a mist. I am of opinion that much of the teaching from the pulpit to-day is so marred and blackened by controversy, or else so befogged by imperfect philosophy, as to conceal rather than reveal the living Christ to the peoples who are waiting for Him as their Savior.

May I make a plea here, a most earnest plea, for regarding and reverencing that simple statement of faith which is known as the Apostles' Creed? I am not desiring to confuse a statement of the faith with a living faith, but there is a close connection. The value of the Apostles' Creed in relation to the Incarnation is that it presents and protects the simple truth in a way that is easily intelligible to the unlearned and those who have not the gift of philosophizing—in other words, the great majority of mankind. I plead for the needs of the simple folk and the children whom Christ loved. There in that Creed are stated the great facts, the central one being that God identified himself with man in Jesus Christ; and then, flowing from it, is everything up to that final consummation of life, when with the body of immortality we join in the multitude that no man can number in the unveiled presence of God.

Some years ago, one of the greatest thinkers of his day went to Japan. It was his first visit, and he, with his fine ethical sense, desired that the Japanese might be taught the ethics of the Christian faith as he understood them. But he was a pure deist and in conversation with an eminent Christian Japanese, he was frankly told that his position in Japan would be of no value whatever. He was informed that the Japanese had a quick moral sense, and that they did know what high moral ideals were, but that what they wanted was what he could not give—some great dynamic force that would enable them to model their lives after the pattern of Christ, according to the ethical principles with which they had acquaintance.

I would draw your attention to the fact that the Apostles' Creed and the New Testament have a very similar origin. Both came into existence not by any sudden fire, but rather by what might be called spiritual selection. They did that very healthy thing, they grew; and finally the concensus of the Christian Church laid the seal of truth and authenticity upon them.

There is no reason whatever why a united Church should not revise and change its doctrines, but to me it is a most perilous thing for any fragment of the Church to attempt to improve upon the Apostles' Creed either by taking from it or by adding to it. I would as soon think of dropping out a book of the Bible as I would an Article of the Apostles' Creed. I speak, not with any sympathy with the abstruse theological philosophers, but with the utmost sympathy for those who are the great mass of the people, and are waiting for uncontroverted spiritual statement. How hard it is to say simple things so that they will come home to one's mind with new force! The only way to crown Christ is to give Him our undivided and complete loyalty as the absolute Monarch of the entire sweep of life. Christ to-day is half recognized; He is accepted with reservation; he is admired rather than followed. In other words, we do not take Him and His promises and teaching quite seriously.

I think the War has done more than anything except a cataclysm could do to reveal Christ anew to the world. Everything that could be shaken in heaven and earth has been shaken and Christ comes out untarnished, splendid, and asking for our allegiance to Him and His cause. With what calmness Christ presents Himself to this perturbed generation! Sometimes it seems to me that that calmness is so great as for the moment to be able to swallow up all our anxieties and troubles. It is the calmness of the rarest day in June when all nature is alive, and yet when nature speaks in its beauty and strength of what the winter storms have been and what the spring and all that lies before the summer has contributed to it. Christ's calmness in the midst of the world's disturbance is to me one of the great and marvelous appeals to us to come and hide ourselves under the shadow of His wings.

We must crown this Christ. We have taken intellect, and we have crowned intellect; secular education has been a fetish and a monarch. One of the ablest men I have known taught for many years in a school that seemed to him the perfection of educational development. One day some three or four of his best scholars, boys who had had every opportunity at home and in school, were apprehended as criminals; they had committed burglary.

Their teacher was crushed, and it came home to him that what he had been doing was to crown some one else than Christ; to-day this man is the leader in an effort in the United States to bring back Christ into the schools, and to establish real religious education.

Or again, take science; we have tried to crown it in spite of the scientist, who keeps saying to us, "Don't put science in the first place." Kelvin's dying confession was that science had led him no nearer to truth then he had been when fifty years before he had started work in his laboratory. Again think of that great scientist, whose name I will withhold, who was asked to go to France to talk to the Tommies and entertain and instruct them. He said "No, I am a scholar as dry as dust—it would be useless for me to go"; but he accepted the invitation. His first lecture was not a success, but he stayed and persevered. As he left after a winter's work, he said to the Y.M.C.A. superintendent of the huts in which he had been speaking, "If you wish, I will come back again next winter; it is not so much for what I can give as for what I can get. I worked for fifty years in my laboratory without finding God, but I have found God in France." He did not give up his science, but he put God first, and the very moment he came into touch with human life as a servant of human life, he found his God.

We have crowned wealth until numbers of us are wretched snobs. The result of wealth is false aristocracy, the most false aristocracy that there has ever been. We have exalted paganism, a paganism on a par with that of the time of Horace. Indeed you can take to-day some of the writings of Horace as a description of the life of men and women in our world who bear Christian names. And as for force, we have tried force, and all that it can give is destruction and chaos.

These have all been crowned pretenders. Christ's teaching says that they all have to be put in a secondary place. "Seek ye first" God and His righteousness, and then you are in a position to commandeer all these other forces and make them auxiliaries to God's

Kingdom. It is not that they have no character—they have been given a bad character, and it is for us to convert them and give them a good one. Education and science will reveal Him and aid righteousness; wealth relieves human need and gives opportunity for new expression of brotherhood, and force fades from an external pressure to an internal compulsion, where the force that we use is self-discipline.

What abounding confidence God has in human nature! Many of us have come to doubt it. We have been disappointed; some one, or perhaps a large number of persons, have exhibited such qualities as have filled us with doubt and dismay and despair. But God has the whole world to look at. In the first place, He showed His confidence in human nature by committing his Godhead to its care in Jesus Christ; man became in Jesus Christ the express image of His Person. In Christ dwelt the fullness of the Godhead bodily. When our Lord was on earth, He committed His life and His teaching to a society of men, men who all wore common human nature. He did not commit His fate, so to speak, to a book. How the man of ambition to-day plans that when his biography is written nothing will be left out and that the fairest side of his character will be presented! In the case of Christ, He took no care to create a new literature of Himself. There is no writing of His; if my memory serves me, no instance is given to us of His ever having written except once when he wrote on the ground. He gave no directions for His biography, and we have but a fragment of His history. Why? Because He trusted human nature as being accurate and truthful under the influence of His spirit, so that He need have no care about what literature might say of Him. Secular history passes Him by with so little notice that if what it says were all we had, there would be no historic Christ. He deposits Himself and His value in human nature, knowing its carrying power and reliability. His spirit finds foothold in men from generation to generation. I can conceive of an undivided Church being so directly inspired by Him as to be not dependent upon historic documents.

Again, and what an encouragement to us, when Christ, looking over the whole area of life in His day, sought for foundation stones for His Church, He did not take little children, whom He loved so truly, and train them until they became matured human beings. But for three short years He worked upon full-grown men, some of them perhaps well on in years, until their characters were sufficiently changed to ensure an entirely new life for them. He took men whose characters were set, believing so thoroughly in the mutability of those characters that He trusted all the future of His Church to their care. St. Peter, for example, who was bad enough at times to lie, and who even rejected his Master, or poor gloomy Thomas, whose faith was a flickering flame—He took that sort of human nature, and trusted it so completely that He trusted it away from weakness into power, and away from sin into saintliness. What comfort to us who have reached an age when most of us perhaps feel there is not much possibility of a great change for the better in our character! Through our Lord's dealing in the way He did with human nature of that day, we have the constant promise from God that we may be what he expects us to be, saints.

Again, thinking of God's confidence in human nature, we are to make His ideals our working aim and His righteousness our own. St. Paul, in that startling way of his, sums up the injunction in the words: "Be ye imitators of God, as beloved children." This request of God that we imitate Him comes to the plain and simple folk, in other words, to every one. Owing to a sort of religious professionalism that has grown up in the leaders of the Christian Church, it has been assumed by many that it is only those who are professionally religious who ought to imitate Christ—a grave and fatal mistake. The counsels of perfection that God gave to His disciples are few, but the counsels of Christian living are the same for all alike, whether it be priest or whether it be pupil. He dismissed lower ideals by substituting higher ideals; it was not that human nature of His day showed any special or pronounced ability to fulfill all the ideals that had been given it, but Christ saw that the capacity of human nature was such, that man was so constituted, that unless you put before him a very high ideal, you would not draw from him the best. That is an indication of the way you and I should deal with our fellows.

Note how our Lord forever dismissed the Decalogue as a goal. I can think of the Ten Commandments in their relation to the Christian Church as being a positive menace in this way: that if people are given these as being a guide to conduct, provided they have never murdered nor ever committed adultery, or have never disobeyed the letter of any of these laws, they think themselves saints. The Ten Commandments are the merest starting point of theistic and moral life. They are not Christian, or rather are only Christian in so far as Christ made them so. He made them so by dismissing them, and putting something in their place. He condenses and supplants them. One has only to read through the Sermon on the Mount to appreciate that fact where He shows how the spirit within is the thing to be sought for and not some code of conduct. "It was said to them of old time . . . but I say unto you," the dismissal of the Decalogue.

In the imitation of Christ, then, we must seek to make His highest ideals our working aim. We must have the proper proportion of the graces and virtues, and in our day the gentler virtues need rehabilitation everywhere, because they have all been outraged by the War. Take meekness and humility. Do not think of them as lying down and allowing the wheels of a hostile chariot to roll over them: they never lie down; they always stand up. They are the greatest and most powerful weapons that God ever put into the hand of man. There is such a thing as submission and such a thing as resignation, neither of which is even a Christian virtue. You must not confuse them with meekness and humility. Meekness and humility are the deliberately chosen means by which a man plans to conquer his most bitter foe. Meekness and humility meet force, not with force, but by a higher power than force can ever claim. You will note that Christ in His teaching and practice gave small place to force. There are two overworked examples in his life, and that is all.

This is not a moment or a setting in which to make an apology for the use of force, but I will say this: my conviction is, and I believe it is on a sound basis, that when we have become a little more Christian, we shall be able to understand as now we do not understand some of those difficult sayings of our Lord, in which He tells us that we must not resist evil. We have not gone far enough to recognize the strength as well as the beauty of the lowly and the meek disposition.

Take another saying of our Lord's, where He dismisses an old code in order to bring in a new one very pertinent at this moment: "An eye for an eye and a tooth for a tooth." He dismisses it not only because it is wicked and revengeful, but dismisses it because it is progressively ineffective. It is so with everything in the old code, in the imperfect dispensation which our Lord displaces; He displaces it for a double reason, because it is not in accordance with His laws and therefore cannot accomplish righteousness.

I think I have made the point quite clear that Christ to-day expects us to take His teaching and His invitation to follow Him seriously, that we must set to work in the definite duty of self-improvement. Those of mature years seldom make serious and steady effort in this direction; what I have said in relation to the way our Lord dealt with human nature will perhaps encourage or will stimulate us to a more real endeavor to model our lives after His example and after nothing else.

Of the two dangers in the imitation of Christ, the first is too great self-concentration. This may result in self-conceit. Our imitation of Christ must be for the sake of others. Then the second danger is burdening oneself with a great many minute rules, which results in the worst form of Puritanism. Puritanism I would certainly not condemn in a general indictment, but it may result in the enactment of unenforceable laws. It is a curious thing that the United States to-day shows the effect of this form of Puritanism in the multitude of laws it enacts. In one city (Indianapolis) there are sixteen thousand laws; you can readily see how absolutely impossible it is for all those laws to be enforced. One of our moralists and students of social affairs says:

> It suits the judgment of some and the temper of others to convert into crimes practices which they deem mischievous or unethical. They resort to law to supply the deficiencies of other agencies of social control. They attempt to govern by means of law things which in their nature do not admit of objective treatment and external coercion. "Nothing is more attractive to the benevolent variety of men," said James Coolidge Carter, "than the notion that they can effect great improvement in society by the simple process of forbidding all wrong conduct, or conduct which they think is wrong, by law, and of enjoining all good conduct by the same means."

The value of Puritanism is the search for holiness at all costs, and there is still something of that, something of the spirit of the old Puritans in its best form, in the United States today. Take, for instance, what in many ways may be criticized, I admit, take, for instance, the prohibition law; that law in America is a recrudescence of Puritanism in its better rather than its worst form. It is a courageous effort in the direction of corporate self-control. It is already successful in certain areas—in other places it is notoriously unsuccessful. It will, I think, eventually be sufficiently established to command respect where now ill-informed ridicule displays its ignorance by slovenly argument and petty gibe. It is the effort of a nation, which, feeling the shame and suffering the pain from the daily wreck of manhood too weak to stand without social protection, lays its restraining hand on its own rights. That is not a loss of liberty, but a voluntary surrender of privilege for the general benefit of the Commonwealth, the silly plaint of curtailed freedom, notwithstanding.

There is a question that has never been answered except in terms of hedonism and sensuousness which I should like to propound. What benefit have intoxicants used as an indulgence ever conferred on society or the individual? What loss would be sustained were they eliminated from general use?

The necessity of restudying the life and teaching of Christ as our pattern and example is an immediate one. I believe that our professors in the theological schools, our clergy who are in charge of parishes, should make this one of the issues of vital and primary importance. We have not been true to our calling, and, at least that is my experience, the presentation of the imitation of Christ where it is made belongs to a former and what ought to be a lower age of aspiration and of enlightenment. We need to study the imitation of Christ in the light of the problems of to-day. We must not accept the standards of the day as good enough for us; they are not. In a book recently published by an American professor (Hocking of Yale) on human nature and its remaking, he gives an arraignment of our inconsistency which represents a drastic judgment of nonreality upon the pieties of Christendom. Our western world has adhered to standards with which it has never supposed its practice to be in accord. By labeling these standards "ideals," it has rendered them innocuous while maintaining the profession of deference; and "ideal" has been taken as something which everybody is expected to honor and nobody is expected to attain. He goes on to speak of the Christian world as having gone morally to sleep. But there is something to be added to that. I think what he says is true, but at the same time it appears to me that the great defect is that the ideals have been presented as being really impossible standards. Here is where we must make a change. We must go to the Christ of the Incarnation. He gives not only the standard, but also the power with which to reach that standard. We must not be afraid of the lofty ideal. The cry of the realists is: seek to achieve what you deem to be possible; but the invitation of God is to be perfect. Many schemes to-day, wise and noble projects, are brushed aside by what we call practical men because they say these schemes are utopian. Placed by the side of the standards set by Jesus Christ, they are pigmies and His are giants. We are going to take the giant standards as ours for the world of to-morrow.

I know I have dealt with a subject that is widening out, and yet I feel it is a subject with which all must grapple. St. Paul sums up the whole matter when he says: "Have this mind in you, which was also in Christ Jesus"—a victorious mind in which was no submission to the enemy, but an assault on him with weapons forged in heaven. That marvelous passage that succeeds the words I have quoted picturing God's triumphant rise from the depths of earth to the heights of heaven, tells how utterly victorious the mind of Christ was. This, the following of Christ, the forming of our lives with great expectation and with great eagerness, is the greatest thing we can do for our community, for our nation, or for missions, or for mankind, and that is the thing to which each of us must set himself.

Now I have finished my undertaking, or perhaps I should say, I have come to an end without really finishing. I am suffering from the penalty that comes to any man who attempts a creative work and who forsakes the beaten paths. I can quite understand how great authors have wanted to tear up their manuscripts when they were completed, or how great artists have wanted to destroy their paintings. The vision I have within me I have not expressed, but perhaps under the guidance and working of God's strength, I have lifted the veil sufficiently for you to see the vision clearly for yourselves. What is required to make our mission work more effective? What should be the features of the world of to-morrow? It must be the converting of the nations to a common mind by imitating Jesus Christ.

(1)

Princeton Theological Seminary Libraries
1 1012 01203 3066

DATE DUE

[redacted]
[redacted]
[redacted]
[redacted]

DEMCO 38-297